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THE

Scripture-Doctrine

OF THE

TRINITY.

WHEREIN

EVERY *Text* in the NEW TESTAMENT relating to that Doctrine, is distinctly considered; and the DIVINITY of our Blessed SAVIOUR according to the Scriptures, proved and explained.

By SAMUEL CLARKE, D. D.
late Rector of St. *James's Westminster.*

*That you will continually pray to God the Father,
by the Mediation of our only Saviour Jesus Christ,
for the heavenly Assistance of the Holy Ghost.*

Exhort. in the Office for ordaining Priests.

THE THIRD EDITION, Corrected.

L O N D O N :

Printed by *W. Botham*, for JAMES and JOHN KNAPTON,
at the *Crown* in St. *Paul's Church-Yard.* MDCCLXXII.

Phil 1915.61.3

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THE PREFACE.



THE Subject of the following Papers, is a Doctrine no way affecting the particular constitution, order, or external *Government* of the Church, but in general of great Importance in Religion; a Matter not to be treated of slightly and carelessly, as it were by Accident only, after the manner of superficial controversies about Words, or of particular occasional questions concerning the meaning of single ambiguous Texts; but which ought, when discoursed upon at all, to be examined thoroughly on all sides, by a serious study of the Whole Scripture, and by taking care that the Explication be consistent with it self in every part.

I have, according to the Weight and Dignity of the Subject, considered it throughout as carefully and distinctly as I was able; and desire only, that the Reader, when he begins the Book, would peruse it All, and consider seriously every

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ry Part, and compare the *Whole* of what is here said, with other *Whole* Schemes, before he passes his judgment upon it.

I shall add concerning this *Third Edition*, that herein are *corrected* all the *Errors* which I have found taken notice of by Any who have written upon This Controversy since the First Edition. And as to *Objections* which have afforded matter of Controversy ; I refer the Reader particularly to a Book, entituled, "*Observations on Dr. Waterland's Second Defense of his Queries:*" Which I believe, will give him full Satisfaction.

As there are several Alterations and Additions to this Third Edition of The Scripture-Doctrine of the Trinity, it is thought proper to advise the Reader that they were left by the Author ready for the Press, and are here exactly printed from his Copy.

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S, in Matters of *Speculation* and *Philosophical Inquiry*, the only Judge of what is right or wrong, is *Reason* and *Experience*; so in Matters either of *humane Testimony* or *divine Revelation*, the only certain Rule of Truth is the *Testimony* or the *Revelation itself*.

The *Christian Revelation*, is the Doctrine of Christ and his Apostles; that is, the Will of God made known to Mankind by Christ, and by Those whom Christ intrusted with infallible Authority to Teach it. For the right apprehending of which Doctrine, men are (as in other matters of the greatest importance to them) sinterely to make use of their best Understanding; and, in order thereunto, to take in all the Helps they can find, either from living Instructors or antient Writers: But this, only, as a Means to assist and clear up their own Understanding, not to over-rule it; As a Means

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to afford them Light to see what Christ has taught them, not to prejudice them with supposing that Christ has taught any thing, which, after the strictest inquiry and most careful examination, they cannot find to be delivered in his Doctrine.

If in all things which the Gospel *declares* absolutely necessary to be believed and practised in order to Salvation, the Revelation of Christ was not in it self so clear, as that every sincere person, using the best Helps and Assistances he can meet with, might sufficiently understand it; it would follow, that God had not *at all* made sufficient provision for the Salvation of men. For the Doctrine of Christ and his Apostles being the only Foundation we have to go upon, and no man since pretending to have had any new Revelation; 'tis evident there can never possibly be any Authority upon Earth, sufficient to oblige any man to receive any thing as of divine Revelation, which it cannot make appear to that Man's own Understanding (sincerely studying and inquiring after the Truth,) to be included in That Revelation. For if any man can by any external Authority be bound to believe any thing to be the Doctrine of Christ, which at the same time his best Understanding necessitates him to believe is not that Doctrine; he is unavoidably under the Absurdity of being obliged to obey *Two contrary* Masters, and to follow *Two inconsistent* Rules at once. The *only Rule of Faith* therefore to every Christian, is the *Doctrine of Christ*; and That Doctrine, as
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applied

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applied to him by his own Understanding. In which matter, to preserve his Understanding from erring, he is obliged indeed, at his utmost peril, to lay aside all Vice and all Prejudice, and to make use of the best Assistances he can procure: But after he has done all that can be done, he must of necessity at last understand with his own Understanding, and believe with his own, not another's, Faith. For (whatever has sometimes been absurdly pretended to the contrary,) 'tis evidently as *impossible* in Nature, that in these things any one Person should *submit* himself to another, as that one man should *see* or *taste*, should *live* or *breathe* for another. Nor is it of Any moment in This case, *what* the Degree of any mans *Capacity* or *Understanding* be. For concerning the Truth and Reasonableness of a Doctrine, *so far* as the person can be under any *Moral Obligation* to receive it; 'tis evident (as a late judicious Writer has well expressed this matter,) *that every Person, in what Circumstances and of what Capacity soever, (making Use of all the Means which God has afforded him) is as able to judge for himself; as 'tis possible he should be, in the same Circumstances and with the same Capacity, to judge (amidst the infinite Contentions of a Learned World) what Other Person or Number of Persons is best qualified to judge for him.*

Wherefore in every Inquiry, Doubt, Question or Controversy concerning Religion, every man that is solicitous to avoid erring, is obliged to have recourse (according to the best of his Capacity)

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capacity) to the *Rule it self*, to the original Revelation. Using (as is before said) all the Helps and Assistances he can obtain : But still taking care to use them, only as Helps and Assistances; not confounding and blending them with the Rule itself.

Where that Rule is to be found by every sincere Christian, is very evident. Whatever *our Lord himself taught*, (because his Miracles proved his divine Authority,) was infallibly *True*, and to Us (in matters of Religion) the Rule of Truth. Whatever *his Apostles preached*, (because they were inspired by the same Spirit, and proved their Commission by the like Testimony of Miracles,) was likewise a Part of the Rule of Truth. Whatever the Apostles *writ*, (because they writ under the Direction of the same Spirit by which they preached) was in like manner a part of the Rule of Truth. Now in *the Books of Scripture* is conveyed down to us the Sum of what our Saviour taught, and of what the Apostles preached and writ. And were there as good evidence, by any certain means of *Tradition* whatsoever, of any *other* things taught by Christ or his Apostles, as there is for those delivered down to us in these Writings; it could not be denied but that such Tradition would be of the *same* Authority, and in every respect as much a part of the Rule of Truth, as the Scripture itself. But since there is no such Tradition (and indeed in the nature of things there can be no such Tradition) at this distance of Time; therefore *the Books of Scrip-*
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ture

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ture are to Us Now not only *the Rule*, but *the Whole* and the *Only Rule of Truth* in matters of Religion.

This Notion is well expressed by *Irenæus*: *We have not* (saith he) *been taught the Method of our Salvation by any Others, than by Those from whom the Gospel it self was delivered to us: Which the Apostles, at first, preached; and afterwards, by the Will of God, delivered down to us in Writing, that it might be the Foundation and Pillar of our Faith. And it is impious to imagine, that they preached before they had Perfect Knowledge of what they were to deliver; as some, who boast themselves to be Amenders of the Apostles Doctrine, have presumed to affirm. For after our Lord was risen from the dead, and they were endued by the Holy Ghost with Power from on high; they were Fully instructed, and had Per-*

Non enim per alios dispositionem salutis nostræ cognovimus, quàm per eos per quos Evangelium pervenit ad nos: Quod quidem Tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum. Nec enim fas est dicere, quoniam ante prædicaverunt quàm perfectam haberent agnitionem; sicut quidam audent dicere, gloriantes emendatores se esse Apostolorum. Postea enim quàm surrexit Dominus noster a mortuis, & induti sunt superveniente Spiritu sancto virtutem ex alto, de omnibus adimpleti sunt, & habuerunt perfectam agnitionem; [et] exierunt in fines terræ, ea quæ a Deo nobis bona sunt

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fect Knowledge in all evangelizantes, & cæ-
things; and went forth lestem pacem homini-
into the ends of the bus annunciantes; qui
World, declaring the quidem & omnes pari-
good things which God ter & singuli eorum, ha-
bath provided for us, and bentes Evangelium Dei.
preaching Peace from Ità Matthæus—Scrip-
Heaven unto Men; ba- turam edidit Evangelii,
ving All and Each of &c. *Lib. 3. cap. 1.*
them the Gospel of God.

Thus Matthew set forth the Gospel in Writing,
&c.

Nevertheless, though the *Whole Scripture* is the Rule of *Truth*; and whatever is there delivered, is infallibly *True*; yet because there is contained in those Writings great Variety of things, and many occasional Doctrines and decisions of controversies, which though all equally true, yet are not all equally *necessary* to be known and understood by all Christians of all capacities; therefore the Church from the Beginning, has out of Scripture selected those plain *fundamental* Doctrines, which were there delivered as the *Terms or Conditions* of Salvation, of necessity to be known and understood by all Christians whatsoever. And These, all persons were taught in their *Baptismal Creed*: Which was therefore universally called, *the Rule of Faith*: Not that itself was of any Authority, any otherwise than as it expressed the Sense of Scripture; but that it was * *agreed* to be such an

Extract

* Ο μὲν δὲ Ἡγούμενος [ἐμφαίνων ἐξ Ἑβραίων αὐτὸν πιστεύοντες,] —
 δηλῶ

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Extract of the Rule of Truth, as contained all the things immediately, *fundamentally*, and universally necessary to be understood and believed distinctly by every Christian.

The *Baptismal Creed*, I say, must of necessity contain explicitly in it *at least all the Fundamentals of Faith*. Because whatever is *Fundamental*, is necessary to Salvation ; And 'tis a manifest Absurdity, that any thing should be necessary to the Salvation of a Christian, and yet not be expressly required to be explicitly believed by him at his *Baptism*, [or *Confirmation*,] when he is Admitted into the Christian Church. For, to admit any Person to be a Member upon *certain Terms or Conditions*, and afterwards to alter or

ἁλλοὶ ὡς πλείστοις ἐπισκόποις συμφωνοῦντες, ἀποδημίαν ἐπιλάμινος μέχρι
 Ρώμης· καὶ ὡς ἐστὶ τὴν αὐτὴν διὰ ΠΑΝΤΩΝ παρελήφθη διδασκαλία.
 — καὶ ἐν ἑκάστῃ πόλει ὅπως ἔχει, ὡς ὁ νόμος κηρύττει καὶ οἱ προφῆται
 καὶ ὁ κύριος. — ὡς ἄρα μέχρι τῶν τότε χρόνων παρ’ ἐν καθάρᾳ καὶ
 ἀδιάφθορᾳ ἦμεν ἡ ἐκκλησία. *Euseb. Eccles. Hist. lib. 4, cap. 22. In*
lib. 3, cap. 32. “ *Hegeſippus*, a Convert from the Hebrews, tells
 “ us that he Travelled as far as Rome, and conversed with the
 “ Bishops of many Churches, and found one and the same doctrine
 “ taught by them ALL in every City, agreeably to what the Law
 “ and the Prophets and our Lord himself had taught : So that the
 “ Church continued unto That time [the times of Trajan,] a pure
 “ and undefiled Virgin.” *Again: — Ταύτην τὴν πίσιν — ἡ ἐκκλη-*
σία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διασπαρμύνη, — περιέδωκεν ὡς ἐν φόρῳ
κεκτημένη, — καὶ ὅτι αἱ ἐν Γερμανίαις ἰδρυμέναι ἐκκλησίαι ἅλλως πε-
πιστεύουσιν, — ὅτι ἐν ταῖς Ἰβηρίαις, ὅτι ἐν Κελτοῖς, ὅτι κατὰ τὰς ἀνα-
τολάς, ὅτι ἐν Ἀιγύπτῳ, ὅτι ἐν Λιβύῃ, ὅτι αἱ κατὰ μέρος τῷ κόσμῳ
ἰδρυμέναι. *Iren. lib. 1. c. 3. al. 10.* “ This Faith,” says *Irenæus*,
 having recited his most excellent Creed, “ is taught unanimously by all
 “ the Churches over the whole World. Nor do any of the Churches
 “ in Europe, or in the East, or on the African coast, or in Judæa,
 “ receive any other Doctrine.”

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* add to those Terms, is what in other Cases men never allow.

- But in Process of Time, as men grew *less* pious, and *more* contentious; so in the several Churches they *enlarged* their Creeds and Confessions of Faith; and grew more minute, in determining † unnecessary Controversies; and made more and more things explicitly necessary to be understood; and (under pretence of explaining authoritatively,) imposed things much harder to be understood than the Scripture itself: and became more uncharitable in their Censures; and the farther they departed from the Fountain of Catholick Unity, the Apostolical Form of sound words, the more uncertain and unintelligible their Definitions grew; and good men found no where to rest the Sole of their Foot, but in having recourse to the original words of Christ himself and of the Spirit of Truth, in which the Wisdom of God had thought fit to express itself.

For,

* Οὐτις ὁ πᾶν δυνατὸς ἐν λόγῳ ἢ ἐν ταῖς ἐκκλησίαις προσώτων, ἕτερον τούτων ἔρη· ἡδεῖς ᾧ ὑπὲρ τὸν διδάσκαλον ἔτι ὁ ἡδυνῆς ἐν τῷ λόγῳ ἐλαττώσει τὴν παράδοσιν· μὴδὲς ᾧ καὶ τῆς αὐτῆς πίστεως ἕως, ἔτι ὁ πολὺ περὶ αὐτῆς δυνατὸς εἰπεῖν ἐπιλεινασιν, ἔτι ὁ τὸ ἐλάχιστον ἐλαττώσει. That is, Neither can the most Able man in the Church ever say more than This; For no one is above his Master: Nor can the meanest person say less than This, which was once delivered to us. For, our Faith being always one and the same; neither can he that is able to say Most, add any thing to it; nor he that says Least, diminish from it. Irenæus B. 1. Ch. 3. al. 10. See also several remarkable Passages of Eminent Modern Writers, cited a little beneath in the Introduction, and in Part III, under the Head of the Athanasian Creed.

† Ἀπαιδύτους Ζητήσεις, 2 Tim. ii. 23. things not contained in the παιδεία, in the Baptismal Instruction of a Christian.

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For, Matters of *Speculation* indeed, of *Philosophy*, or *Art* ; things of *human invention*, *experience*, or *Disquisition* ; improve generally from small beginnings, to greater and greater Certainty, and arrive at Perfection by degrees : But matters of *Revelation and divine Testimony*, are on the contrary complete at first ; and the Christian Religion, was most perfect at the Beginning ; and the words of God, are the most proper significations of his Will, and adequate expressions of his own Intention ; and the *Forms of Worship* set down in Scripture, by way either of Precept or Example, are the best and most unexceptionable Manner of serving him.

In the days of the Apostles therefore, *Christianity* was *perfect* ; and continued for some Ages in a tolerable Simplicity and Purity of Faith and Manners ; supported by singular Holiness of Life, by Charity in matters of Form and Opinions, and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace, Holiness and Love. Particularly 'tis remarkable, that for the Space of *Three Centuries*, the CREEDS of *all* the Churches in the World, both *Greek* and *Latin*, in *Europe*, *Asia* and *Africa*, were in *Sense* uniform, and stood clear from matters of Philosophical Controversy. But needless Contentions arose by degrees ; and Faith became more intricate ; and Charity diminished ; and Humane Authority and Temporal Power increased ; and the Regards of *This Life* grew greater, and of the *Next Life* less ; and, in the *Fourth Century*, *Metaphysical Uncertainties*

tainties began to be determined in *Creeds*; and the *Emperours*, according as different Factions * prevailed, began by their Edicts to punish those, who received not every prevailing Speculation, with Banishments, and soon after with Death; and superstitious Regards, were paid to Relicks and departed Saints; and *Religion* decayed continually more and more, till at last (according to the Predictions of the Apostles) it was swallowed up in *the great Apostacy*. Out of which, it began to recover in good measure at the Reformation; when the Doctrine of Christ and his Apostles was again *declared* to be the Only Rule of Truth, in which were clearly contained all things necessary to Faith and Manners. And had That Declaration constantly been *adhered to*, and Humane Authority in Matters of Faith been disclaimed in *Deeds* as well as in *Words*; there had been, possibly, † no more Schisms in the Church of God;

* They object to us *Tradition*, and the Consent of all Ages. But do we not yet know the Deceitfulness of such Words? Is any man that is acquainted with the Craft of founding *Señs*, or of managing Votes in *popular Assemblies*, ignorant how easy it is to carry things in a violent stream? And when any Opinion has once mastered its first Opposers, and settled itself in mens Passions or Interests; how Few there be, that coldly consider what they admit, for a long time after? So that when they say, that *all Antiquity* is against us; 'tis true, in Shew, they object to us the Wisdom of many Ages; but, in reality, they only confront us with the Authority of a Few leading Men. *Sprats History of the Royal Society*, p. 48.

† The Emperor *Constantine* the Great, in his Speech to the Council of *Nice*: It would be a

† Διὸν εἰς ἑ ἄγας διὰ τοῦ τῶν πολλῶν καταλειπτοῦ καὶ μωροῦ ἀπιστοῦ τολμῶντος, ἀλλὰ οὐκ ἐν γνήσις

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God; nor Divisions, of any considerable moment, among Protestants.

But though Contentions and Uncharitableness have prevailed in Practice, yet (thanks be to God) the Root of Unity has continued amongst us; and the Scripture hath universally been declared to be the only Rule of Truth, a sufficient Guide both in Faith and Practice; And Those who differ in opinion, have done so only because each party has thought their own opinion founded in Scripture; And men are required to receive things for no other cause and upon no other authority, than because they are found (and consequently *in no other sense than* wherein they are found) in the Holy Scriptures. Wherefore in any Question of Controversy concerning a Matter of
Faith,

grievous (saith he,) a very grievous thing, if, after the Enemies [the Heathens] are destroyed, and there are none to oppose us, we should fall out among our selves to the great joy and pleasure of the Adversaries; especially being to debate about divine matters, and having before us the Doctrine written by the Inspiration of the Holy Spirit: For the Gospels, and the Writings of the Apostles and of the ancient Prophets, plainly teach us what Notions we ought to entertain concerning the Nature of God. Wherefore laying aside pernicious contention, let us from the inspired Oracles take a solution of all our Questions.

And the same Argument he urges at large, in his Letter to Alexander and Arius, set down by Eusebius in his second Book of the Life of Constantine, ch. 63.

βάλλειν, καὶ τοῖς δυσμύστον ἰδοῖν καὶ γὰρ ἡμεῖς προσηύμεθα ἄλλως τε καὶ περὶ θείων διαλογισμῶν περιεργαζόμενοι, καὶ τοῦ παναγίου πνεύματος τὴν διδασκαλίαν ἀνάγκη ἵσχυρᾶς. Ἑυαγγελικαὶ καὶ φησὶ βίβλοι καὶ ἀποστολικαὶ, καὶ παλαιῶν προφητῶν τὰ διδασκόμενα, σαφῶς ἡμᾶς ἐκκαλεῖται καὶ εὐαγγελιστῶν καὶ ἀποστόλων ἐκπαίδευσεν τὴν πολιτευσίαν ἐν ἀπειλάσκειν, καὶ εὐαγγελιστῶν λόγων λάβωμεν καὶ ζητησάμεν τὴν λύσιν. *Apud Theodoret. l. 1, c. 7.*

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Faith, Protestants are obliged (for the deciding of it) to have recourse to no other Authority whatsoever, but to that of Scripture only.

The incomparable Arch-Bishop *Tillotson*, has made This sufficiently appear, in his *Rule of Faith*; particularly, *Part I, Sect. 3*; and *Part IV, Sect. 2*.

And in his first Sermon on *Joshua xxiv. 15*. Now least any (saith he) should think me singular in this Assertion, and that thereby I give a great deal too much to the single Judgment of private Persons, and too little to the Authority of a Church; I will produce the deliberate Judgment of a very learned Man, and a great Assertor of the Church's Authority, concerning the Matter I am now speaking of: I mean Mr. Hooker, in his deservedly admired Book of Ecclesiastical Polity: His Words are these: " I grant (says he) " that Proof derived from the Authority of " Man's Judgment, is not able to work That " Assurance, which doth grow by a stronger " Proof: And therefore, although ten thousand " general Councils should set down one and the " same definitive Sentence concerning any Point " of Religion whatsoever, yet One demonstrative " Reason alledged, or One Testimony cited from " the Word of God himself to the contrary, could " not choose but oversway them all; inasmuch " as for Them to be deceived, is not so impossible, " as it is that demonstrative Reason or Divine " Testimony should deceive." And again: " For Men (says he) to be tied and led by Au- " thority, as it were with a kind of Captivity " of

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“ of Judgment ; and though there be Reason to
 “ the contrary, not to listen to it, but follow like
 “ Beasts the first in the Herd ; this were Bru-
 “ tish.” Again : “ That the Authority of Men
 “ should prevail with Men either against or a-
 “ bove Reason, is no Part of OUR belief. Com-
 “ panies of learned men, though they be never so
 “ Great and Reverend, are to yield unto Rea-
 “ son ; the Weight whereof is no whit prejudiced
 “ by the Simplicity of the Person which doth al-
 “ ledge it ; but being found to be sound and good,
 “ the bare Opinion of Men to the contrary must
 “ of necessity stoop and give Place.” And This
 he delivers, not only as his own particular Judg-
 ment, but that which he apprehended to be the
 Judgment of the Church of England. Thus far
 that excellent Arch-Bishop. 2d Edit, pag. 18.

And the very learned and judicious Dr. Wake,
 (since the Worthy Successor of That Great
 Man :) I chuse rather (saith he in the Name of
 every Christian,) to regulate my Faith by what
 God hath delivered, than by what Man hath de-
 fined. Comment. on Ch. Catech. pag. 21.

And the excellent Mr. Chillingworth : By the
 Religion of Protestants (saith he) I do not un-
 derstand the Doctrine of Luther, or Calvin, or
 Melancthon ; nor the Confession of Augusta, or
 Geneva ; nor the Catechism of Heidelberg ; nor
 the Articles of the Church of England ; no, nor
 the Harmony of Protestant Confessions ; but That
 wherein they all agree, and which they all sub-
 scribe with a greater Harmony, as a perfect Rule
 of their Faith and Actions ; that is, the Bible.
The

The Bible, I say, the BIBLE only, is the Religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable Consequences of it; well may they hold it as a Matter of Opinion: But as Matter of Faith and Religion, neither can they, with Coherence to their own grounds, believe it themselves; nor require the belief of it of others, without most high and most Schismatical Presumption. I, for my part, after a long and (as I verily believe and hope) impartial Search of the true way to eternal Happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this Rock only. I see plainly and with my own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a Consent of Fathers of one age against a Consent of Fathers of another age, the Church of one age against the Church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No Tradition, but only of Scripture, can derive it self from the fountain; but may be plainly proved, either to have been brought in, in such an age after Christ; or, that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This therefore, and This only, I have reason to believe: This I will profess; according to This, I will live; and for This, if there be occasion, I will not only willingly, but even gladly lose my life; though I should be sorry that Christians should

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should take it from me. Propose me any thing out of this book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart: As knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither shall any man take Mine from Me. I will think no man the worse man, nor the worse Christian: I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore that Men ought not, to require any more of any man than This; To believe the Scripture to be God's Word, to endeavour to find the true Sense of it, and to live according to it. Ch. 6. § 56.

Again: Let all men (saith he) believe the Scripture, and That only, and endeavour to believe it in the true Sense, and require no more of others; and they shall find this, not only a better, but the Only means to suppress Heresy, and restore Unity. For he that believes the Scripture sincerely, and endeavours to believe it in the true Sense, cannot possibly be a Heretick. And if no more than This were required of any man, to make him capable of the Church's Communion; then all men so qualified, tho' they were different in opinion, yet notwithstanding any such difference, must be of necessity one in Communion. Preface to the Author of Charity maintained, § the last.

And

And again: Certainly if Protestants be faulty in This matter, [in the Question about the Extent of humane Authority] it is for doing it too much, and not too little. This presumptuous imposing of the Senses of men, upon the words of God; the special Senses of men, upon the general words of God; and laying them upon mens Consciences together, under the equal penalty of Death and Damnation: This vain Conceit, that we can speak of the Things of God, better than in the words of God: This Deifying our own Interpretations, and tyrannous enforcing them upon others: This restraining of ~~the Word of~~ God from that Latitude and Generality, and the Understandings of Men from that Liberty, wherein Christ and the Apostles left them; is and hath been the only fountain of all the Schisms of the Church; and that which makes them continue the common Incendiary of Christendom; and that which tears into pieces, not the coat, but the Bowels and Members of Christ, ridente Turcâ, nec dolente Judæo [to the great Satisfaction of Jews and Infidels.] Take away these walls of Separation, and all will quickly be One: Take away this Persecuting, Burning, Cursing, Damning of men, for not subscribing to the words of men as the words of God: Require of Christians, only to believe Christ, and to call no man Master but Him only: Let those leave claiming Infallibility, that have no title to it; and let them that in their Words disclaim it, disclaim it likewise in their Actions. In a word; Take away Tyranny, which is the Devils Instrument to support

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port Errours and Superstitions, and Impieties in the several parts of the World, which could not otherwise long withstand the power of the Truth: I say, take away Tyranny, and restore Christians to their just and full liberty of captivating their Understanding to Scripture only: And as Rivers, when they have a free passage, run all to the Ocean, so it may well be hoped by God's Blessing, that Universal Liberty thus moderated, may quickly reduce Christendom to Truth and Unity. These Thoughts of Peace, I am perswaded may come from the God of Peace, and to his Blessing I commend them. Chap. 4. § 16.

And the Learned Stillingfleet: Without all Controversy, (saith he) the main Inlet to all the Distractions, Confusions and Divisions, of the Christian world; hath been by adding Other Conditions of Church-communion, than Christ has done. Pref. to Irenicum.

And the late eminent Dr. William Claget: It has (says he) in all Ages been esteemed sufficient to profess the [Apostles] Creed, in order to admission into the Church by Baptism. And again: That the Faith, the Profession whereof is sufficient for Baptism, is the Faith that unites the Church into one Body, cannot be denied; unless there be one Faith to make a man a Christian, and another to make many Christians a Church. Discourse of Church-Unity.

And the excellent Mr. Hales: It hath been (saith he) the common Disease of Christians from the Beginning, not to content themselves with that measure of Faith, which God and the

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Scriptures have expressly afforded us; but out of a vain Desire to know more than is revealed, they have attempted to discuss things, of which we can have no Light, neither from Reason nor Revelation. Neither have they rested here; but upon pretence of Church-Authority, (which is † None,) or of Tradition, (which for the most part is but figment,) they have peremptorily concluded, and confidently imposed upon others, a necessity of entertaining conclusions of that nature; and, to strengthen themselves, have broke out into Divisions and Factions, opposing Man to Man, and Synod to Synod, till the Peace of the Church vanished without all possibility of recall. Hence arose those antient and many separations among Christians, occasioned by Arianism, Eutychianism, Nestorianism, Photinianism, Sabellianism, and many more both antient and in our time: All which indeed are but Names of Schism, howsoever in the common language of the

† Whereas in One point, speaking of *Church-Authority*, I bluntly added, [*which is None*;] I must acknowledge it was uncautiously spoken; and, being taken in a generality, is false; though, as it refers to the occasion which there I fall upon, 'tis (as I think I may safely say) most true. For *Church-Authority*, that is, Authority residing in ecclesiastical Persons, is either of *Jurisdiction* in *Church-Causes*, and *Matter of Fact*; or of *Decision* in point of *Church-Questions*, and disputable Opinion. As for the First; In *Church-Causes* or *Matter of Fact*, ecclesiastical persons, in cases of Their cognizance, have the same Authority as Any Others have, to whom Power of Jurisdiction is committed. — I count, in point of *Decision* of *Church-Questions*, if I say of the *Authority of the Church*, that it was None; I know no Adversary that I have, the Church of Rome only excepted. For this cannot be true, except we make the Church Judge of Controversies, the contrary to which we generally maintain against That Church. Letter to Archbishop Laud.

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the Fathers they were called Heresies. For Heresy is an Act of the Will, not of Reason; and is indeed a Lye, not a Mistake: Else how could that known Speech of Austin go for true, [Errare possum, Hæreticus esse nolo,] I may err, but I will not be a Heretick? Indeed Manichæism, Valentinianism, Marcionism, Mahometanism, are truly and properly Heresies; For we know that the Authors of them received them not, but minted them themselves; and so knew That which they taught, to be a Lye: But can any man avouch, that—others that taught erroneously—did maliciously invent what they taught, and not rather fall upon it by error and mistake? &c. Tract concerning Schism.

<p>In the Statutes given by Queen Elizabeth of glorious Memory, to Trinity-College in the University of Cambridge, the following Oath is appointed to be taken by every Fellow in the Chappel, before his Admission. I, N. N. do swear and promise in the presence of God, that I will heartily and stedfastly adhere to the true Religion of Christ, and will prefer the Authority of Holy Scripture before the Opinions of Men; that I will make the Word of God the Rule</p>	<p><i>Singuli electi, antequam admittantur, jurandum quod sequitur, sub pœnâ locorum suorum amittendorum, eorum Magistro & 8 Senioribus in Sacello dent.</i> Ego, N. N. juro ac teste Deo promitto, me veram Christi religionem omni animo amplecturum, & Sacræ Scripturæ auctoritatem hominum judiciis præpositurum; regulam vitæ ac summam fidei ex</p>
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of my Faith and Practice, and look upon other things, which are not proved out of the Word of God, as humane only;—that I will readily and with all my Power oppose Doctrines contrary to the Word of God; that, in matters of Religion, I will prefer Truth before Custom, what is written before what is not written, &c.

verbo Dei petiturum; cætera, quæ ex verbo Dei non probantur, pro humanis habiturum; ----- contrarias verbo Dei opiniones omni voluntate ac mente refutaturum; vera consuetis, scripta non scriptis, in religionis causa, antehabitorum, &c.

And, in the same University, every Doctor in Divinity, at his taking That Degree, does [*profiteri in Theologia*] make his Profession in the following Words: *In the Name of God, Amen: I, A. B. do from my Heart receive the whole sacred Canonical Scriptures of the old and new Testament: And do hold, or reject, all that the True, Holy, and Apostolical Church of Christ, subject to the Word of God, and being governed by it, holds or*

Formula Professionis Inceptorum in Theologia.

In Dei Nomen, Amen. Ego A. B. ex animo amplector universam sacram Scripturam Canonicam Veteri & Novo Testamento comprehensam; omniaque illa, quæ vera Ecclesia Christi, sancta & Apostolica, verbo Dei subiecta & eodem gubernata, respuit, respuo: quæ tenet, teneo: Et in his omnibus ad finem usque vitæ perfecte
rejects:

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rejects: And in this verabo: Deo mihi pro
Profession I will perse- summâ misericordiâ
vere to my life's end; gratiam præstante per
God of his great mercy Jesum Christum Do-
giving me grace, through minum nostrum.
Jesus Christ our Lord.

And every Priest at his Ordination [and Bishop at his Consecration,] being solemnly asked, *Are you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity to eternal Salvation through Faith in Jesus Christ? And are you determined out of the same holy Scriptures, to instruct the People committed to your charge, and to teach [or maintain] nothing as required of necessity to eternal Salvation, but that which you shall be perswaded may be concluded and proved by the Scripture? answereth in the following Words; I am so perswaded, and have so determined by God's grace.*

And the whole Church of England, in the 6th, the 20th, and 21st of the 39 Articles, declares; that Holy Scripture containeth all things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation: That it is not lawful for the Church to ordain any thing that is contrary to God's word written: neither may it so Expound one place of Scripture, that it be repugnant to another: Wherefore, although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing Against the same,

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so Besides the same ought it not to enforce any thing to be believed for necessity of Salvation : That even General Councils,---- (forasmuch as they be an Assembly of Men, whereof All be not governed with the Spirit and Word of God,) may err, and sometimes have erred, even in things pertaining unto God : Wherefore Things ordained by Them, as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

The plain meaning of these and many other the like Declarations to be found in our Best Writers, is not that matters of *Form, Decency, and Order*, are not to be appointed and settled by lawful *Authority*, (without which there can be no visible and *publick* Communion of Christians;) nor that, in Matters of *Faith*, it can in any wise be excusable for men loosely and wantonly to run after enthusiastick imaginations; much less, that there is not perpetual need of *Living Guides and Instructors* in the Church of God, and of constant *Helps and Directions*, for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ. But the meaning is, that 'tis the *Duty*, and in the *Power*, of every particular Christian, by and with the Use of all those *Helps and Assistances* which the Divine Providence has afforded them; soberly, and in the fear of God, to judge of, and to understand for himself, whatever is necessary for his own Salvation: And that 'tis the *Great Duty* of Christian Guides and Instructors,

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structors, especially of those in Power and Authority, to employ their utmost Care and Abilities, not in obliging men to receive things *implicitly*, but in *assisting* them to perceive and apprehend with their *Own* Understandings, what are the things which God has required of them to believe and practise ; and in giving as much *incouragement* as possible, to all sober and impartial Inquiries, as being the most reasonable and proper Means of discovering the Truth.

To apply this *general Doctrine* (which is the great *Foundation* of the Protestant and of the Christian Religion,) to the Controversies which have been raised *in particular*, with too much Animosity and Uncharitableness, concerning the manner of explaining the *Scripture-Doctrine of the Trinity* ; I have in the *First Part* of the following Treatise, (that it might appear what was, not the Sound of single Texts which may be easily mistaken, but the whole Tenour of Scripture,) collected *EVERY Text in the New Testament* relating to that matter, (which I am not sensible has been done before,) and set them before the Reader in One View, with such References and Observations, as may ('tis hoped) be of considerable Use towards the Understanding of their true Meaning.

In the *Second Part*, is collected into methodical *Propositions* the Sum of that Doctrine, which (upon the carefulest consideration of the whole matter) appears to me to be fully contained in the Texts cited in the *first Part*. And

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I have illustrated each Proposition with many Testimonies out of the Ancient Writers, both before and after the Council of *Nice*; Especially out of *Athanasius* and *Basil*; Among which, are several not taken notice of either by *Pettavius*, or the learned Bishop *Bull*. Concerning all which, I desire it may be observed, that they are not alledged as *Proofs* of any of the Propositions (for *Proofs* are to be taken from the *Scripture alone*,) but as Illustrations only; and to show how easy and natural That Notion must be allowed to be, which so many Writers could not forbear expressing so clearly and distinctly, even frequently when at the same time they were about to affirm, and endeavouring to prove some things not perhaps very consistent with it. The *greatest part* of the Writers *before* and *at* the time of the Council of *Nice*, were (I think) really of that Opinion, (though they do not always speak very clearly and consistently,) which I have endeavoured to set forth in those Propositions. At least, whatever Metaphysical Speculations they indulged in their Controversial Writings, they never suffered those Speculations to become part of their *Religion*: As appears from the *Uniformity* of all the *CREEDS* both *Greek* and *Latin*, in *all* the Christian Churches of the *World*, for three Centuries. But as to the Writers *after* that Time, the Reader must not wonder, if many Passages not consistent with (nay, perhaps contrary to) those which are here cited, shall by any One be alledged out of the same Authors.

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Authors. For I do not cite places out of these latter Authors, so much to show what was the Opinion of the Writers themselves, as to show how naturally Truth sometimes prevails by its own native clearness and evidence, even against the strongest and most settled prejudices; and how Men are frequently compelled to acknowledge such *Premises* to be true, as necessarily infer a *Conclusion* different from what they intend to establish. According to that of *Basil*; *I am perswaded* (saith he) *that the Strength of the Doctrine deliver'd down to us, has often compelled Men to contradict their own Assertions.*

Ὅτως εἰμὶ τὸ ἡ παραδοτικὴν
ἰσχυρὴν, ἣν ἔχει πολλὰς τὰς ἀνδρῶν
καὶ τοῖς δικαίαις ἰαυτῶν δόγμασιν ἀν-
τιλέγειν. De Spiritu sancto,
cap. 29.

In the *Third Part* there is, first, brought together a great number of Passages out of the *present Liturgy of the Church of England*, wherein the Doctrine set forth in the former Parts is expressly affirmed; and then in the next place are collected the principal Passages, which may seem in their literal and most obvious Sense, to differ from That Doctrine; Which latter, must needs be understood in such a Sense only, as is agreeable to the former, by every one, who, when he uses those Forms with his Mouth, desires to pray with his Understanding also.

'Tis a thing very destructive of Religion, and the Cause of almost all Divisions among Christians; when young persons at their first entering upon the Study of Divinity, look upon
Humane

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Humane and perhaps *Modern* Forms of speaking, as the *Rule* of their Faith; understanding These also according to the accidental Sound of the Words, or according to the Notions which happen at *any particular Time* to prevail in the World; and then picking out (as Proofs) some few single Texts of Scripture, which to minds already strongly prejudiced must needs seem to sound, or may easily be accommodated the same way; while they attend not impartially to the whole Scope and general Tenour of Scripture. Whereas on the contrary, were the Whole Scriptures first thoroughly studied, and seriously considered, as the Rule and Only Rule of Truth in matters of Religion; and the Sense of all humane Forms and Expressions, deduced from thence; the greatest part of Errours, at least the greatest part of the uncharitable Divisions that have happen'd among Christians, might in all probability have been prevented. The different States which the Controversies concerning *Predestination, Original Sin, Infant-Baptism, Justification, Free-will, Faith and good Works*, and the doctrine of *the ever blessed Trinity*, have at different Times gone through; are a sufficient Evidence of this Truth.

The Church of *Rome* indeed, (That Great *Human Authority sitting in the Seat of God*,) requires Men to receive her particular Doctrines (or Explications of Doctrines) and Traditions, not as humane and fallible Determinations, to be perpetually compared with, and
examined

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examined by the infallible Rule ; but as being part of the Rule it self of their Faith. But the *Protestant Churches*, utterly and solemnly disclaim all such Authority ; and require Men to comply with their respective Forms, upon no other Ground but that of their being agreeable to Scripture ; and consequently *in such Sense only, wherein* they are agreeable to Scripture.

The first Reformers, when they had laid aside what to *Them* seemed intolerable in the Doctrines of the Church of *Rome*, in other matters chose to retain the Words which they found in Use in That Church ; yet declaring, that they meant thereby to express only the Sense of Scripture, and not that of Tradition, or of the Schools. If Tradition or Custom, if Carelessness or Mistake, either in the *Compiler*, or *Receiver*, happen at any time to put a Sense upon any humane Forms, different from that of the Scripture, which those very Forms were intended to explain, and which is at the same time declared to be the only Rule of Truth ; 'tis evident no Man can be bound to understand those Forms in such Sense ; nay, on the contrary, he is indispensably bound not to understand or receive them in such Sense. For (as the learned Mr. *Thorndike* rightly observes,) *That which once was not Matter of Faith, can never by process of Time, or any Act the Church can do, [or by any Interpretation of Words, that Custom or Carelessness or Contentiousness* may

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may have introduced] *become Matter of Faith.*
Epilog. Part II. pag. 155.

As, in reading a Comment upon any Book whatsoever, he that would thence understand the true meaning of the Text, must not barely consider what the words of the Comment may possibly of themselves happen most obviously to signify ; but how they may be so understood, as to be a consistent Interpretation of the Text they are to explain : *So*, in considering all Forms of Humane Composition in matters of Religion, 'tis not of importance what the words may in themselves possibly most naturally signify, or what they may vulgarly and carelessly be understood to mean ; (for there is in almost all words, some Ambiguity ;) but in what Sense they can be *consistent* Expositions of those Texts of Scripture, which they were intended and are professed to interpret. Otherwise it may easily (nay it will frequently) happen, that a Comment shall in effect come into the place of the Text, and another Interpretation afterwards into the place of that Comment ; till in process of time, men by insensible degrees depart entirely from the meaning of the Text, and Human Doctrines swallow up those which are Divine. Which Evil can no otherwise be prevented, than by having recourse perpetually to the Original it self ; and allowing no Authority to any Interpretation, any further than 'tis evidently agreeable to the Text it-self.

A very

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A very eminent * Historical Instance of This Sort, is to be found in *The Life of the late Right Reverend*

* Now, (says Mr. Nelson,) as the Method of our Author [Bp. Bull] was always to seek Truth at the Fountain-Head; Whatever Respect he might have for our first Reformers, and some other Great Divines both Foreigners and Natives, he could by no means take up with their Authority, though never so pompously set off; but was for going directly to the very Originals themselves. — Accordingly he beset himself in the very first Place, to the Holy Scriptures; and here he prudently beginneth with That which is obvious and plain, rather than with That which is ambiguous and obscure. Mr. Nelson's Life of Bp. Bull, pag. 104.

Notwithstanding all which Caution of his in the treating of this Point, that had been rendered so abstruse, more by the laborious Disputations of Divines, than by the Nature of the Thing itself, or of the Revelation concerning it; there was presently no small Alarm, both in the Church and out of it, from Mr. Bull's Performance; as if the Church of England, and the whole Protestant Religion, were by it in Danger. For, his departing here-in from the private Opinions of some Doctors of our Church, though in Obedience to her Rule, was by several interpreted for no less than a departing from the Faith by her delivered. pag. 97.

There arose in the Church no small Contention, whether this Interpretation of Scripture were conformable to the Articles of Religion, and the Homily of Justification therein referred to. Some maintained — that it was; some doubted about it; and others downright denied it, and condemned it as Heretical. There was many a hard Censure passed upon the Book and the Author, for some time; Which is not to be wondered at. pag. 98.

Some mightily triumphed over Him, for — not attending enough to the Doctrine of his own Church. pag. 225.

Others, as if he were not only to be held for an Heretick by the Church, but even for an Heresiarch too. pag. 211.

That Mr. Bull's Explanation of the Doctrine of Justification, was properly Heretical; as being contrary in a fundamental Point to the Testimony of Scripture, and against the Opinion of the Catholic Fathers, the Judgment of the Church of England, and the Determinations of all the Foreign reformed Churches. pag. 214.

Some stirred up several of the Bishops — to make use of their Apostolical Authority, in thundering out their Anathemas against the Doctrines here maintained, as Pernicious and Heretical, and contrary to the Decrees of the Church of England, and
of,

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Reverend Bishop Bull, written by Robert Nelson Esq; from Page 97, to 257: Where there is an exact

of all other Reformed Churches. These were quickly seconded in This by some others, partly known, and partly unknown; of whom some that understood but little of the Matter, were, as it often happens, the hottest of all against him, and were for pushing things to the utmost Extremity: But moderate Counsels prevailed for the most part; and the Governours of the Church were so wise, as not to intermeddle further in this Affair, than to keep the Peace of the Church committed to them. pag. 101.

Some there were, more violent than the rest; of whom he complaineth, that they made very Tragical Outcries against him, as if by such an Hypothesis as This, "The Whole System of Orthodox Divinity should be shaken, yea broken to pieces, and utterly destroyed; and that the very Foundations both of Law and Gospel were hereby at once undermined and overturned." pag. 166.

Some there were, more wise and learned than the rest; who yet approved it not, that they might not appear guilty of Innovating, as they called it. And it could not be digested by them — because the Prejudices, which a great many worthy Persons among us had sucked in from the narrow Systems of modern Divinity or otherwise, — were too strong for them entirely to overcome, even with the Help of the clearest Light. pag. 98.

Some were among the most zealous to oppose, — by their rigid Adherence to certain Tenets by them formerly imbibed, and to some Scholastick Terms unsupported either by Scripture or Antiquity. pag. 102.

There could have been no Difficulty concerning —; had either the State of the Controversy in the Apostles Days been attended to as it ought, or Persons had not come with their modern Opinions and Prejudices to read the Apostolical Epistles; nor so much, very often, to learn what is the Truth, as to establish themselves thereby in what they are already, by the Tradition of a Sect, prepossessed with to be Truth. pag. 123.

Some, not allowing themselves Time to think sedately, or even to examine sufficiently the Sense of an Author who pleased them not; being fired with a Zeal for what they took for Truth, from the Systems which they had greedily sucked in as Authentick Explications of the Gospel; entirely lost themselves thereby, and opposed the very Cause they undertook to defend. pag. 146.

They set themselves to defend their own Scheme, as the only Orthodox one, thinking that Mr. Bull would make an intolerable Change in the very Substance of the Body of Divinity. pag. 172.

But

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exact Account given, what Method That learned Writer took to explain the Doctrine of *Justification*; (*viz.* the very same and only Method, which ought to be taken in explaining all *Other Doctrines* whatsoever :) how zealously he was accused by many Systematical Divines, as departing from the Doctrine and Articles of the Church in what he had done; how learnedly and effectually he defended himself, against all his Adversaries; and how successful at length his Explication was, in being after some Years almost *universally* received.

But not to mention many Examples of this kind, in almost all the Confessions of Faith that ever were published; There is One very remarkable Instance of it, in the *Apostles Creed* it
self.

But He [*viz.* Mr. Bull] affirms it to be most unreasonable, and against the Principles of the Church of England, to prefer the Authority of any Modern Doctor or Doctors whatsoever, before a Truth grounded upon Scripture, with the unanimous Consent of the Catholic Church. p. 235.

Yet with much Ingenuity he confesses, that ———— “Matters were come to that pass, that it was hardly safe for any one to interpret either the Articles of our Church, or even the Holy Scriptures themselves, otherwise than according to the Standard of Calvin’s Institutions; whose Errour therefore (saith he) ought not so much to be imputed to Them, as to the Age wherein they lived: Since almost in every Age, as one has well observed, there is as it were a certain Torrent of Opinions proper to it, against which whosoever shall go to oppose himself, he will certainly either be carried away with the Violence thereof, or be quite overwhelmed.” This is an Observation that is very just: ———— Nay, did I know a better Excuse for ———— good and learned Men, who were educated in such Times and according to such Principles, and so were carried on by the Zeal of what was called Orthodox; I would be as willing to do them right, &c. pag. 233.

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self. The word, *Hell*, in the present common Use of the *English* Language, signifies always, *the place or state of the Damned*: And every vulgar *English* Reader, when he professes his Belief that *Christ descended into Hell*, is apt to understand the Article, as signifying *Christ's descending into the place of the Damned*: And probably they who first put the Article into the Creed, in the fourth Century, might mean and intend it should be so understood. Nevertheless, since all learned men are satisfied, that the *Greek* word [*ᾍδης*] in those Texts of Scripture upon which this Article was founded, does not signify *Hell*, but in general only *The invisible Place, into which the Souls of Those departed out of this World, are conveyed*; they Now with great reason think themselves obliged to understand it in the Creed, not as the word may in modern speech seem to sound to the Vulgar, but as it really signifies in the original Texts of Scripture.

The same is to be understood of every part of all humane Compositions whatsoever. According to That excellent Observation of the learned Bp. Pearson: *I observe (saith he) that whatsoever is delivered in the Creed, we therefore believe, because it is contained in the Scriptures; and consequently must SO believe it, as it is contained there: Whence all this exposition of the Whole, is nothing else but an Illustration and Proof of every particular part of the Creed, by such Scriptures as deliver the same, according to*
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the True Interpretation of them. Expof. on the Creed, 4th Edit. pag. 227.

And the Whole Church of *England* has made the like Declaration, in the 6th, the 20th, and 21st of the 39 Articles, before cited ; and in the eighth Article, which declares that the Creeds ought to be received and believed, *because* (and consequently *only in fuch Sense wherein*) they may be proved by most certain Warrants of Holy Scripture.

In *what Sense* the most difficult Passages in the Liturgy concerning the *Doctrine of the Trinity*, are to be understood, agreeably to the Doctrine of Scripture ; may (I presume) best be gathered, by comparing them with *All* the Texts of Scripture collected together, relating to That Point. And (as I think the Sincerity of a Christian obliges me to declare,) I desire it may be *observed*, that my Assent to the Use of the Forms by Law appointed, and to all words of Humane Institution, is given only in *That Sense* wherein they are (according to the Explications given in the several parts of this Book) agreeable to that which appears to Me (upon the most careful and serious consideration of the whole matter) to be the Doctrine of Scripture ; and *not in that Sense* which the *Po-pish* Schoolmen, (affecting, for the * sake of *Transubstantiation*,

* " Indeed, that Transubstantiation is openly and violently against Natural Reason, is no Argument to make Them dis-believe it, who believe the Mystery of the Trinity in all those

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Transubstantiation, to make every think look like a Contradiction,) endeavoured to introduce into the Church,

I am well aware, it may to Many seem *Needless*, to enter *at all* into Questions of this Nature; and that, in matters of such Nicety and Difficulty as the Doctrine of the *Trinity* is generally supposed to be, it were better (in their opinion) to let every man frame to himself such obscure Notions as he can, and not to perplex him with subtle Speculations. And indeed, with regard to *Scholastick and Philosophical Inquiries* concerning *metaphysical Natures, Essences, Substances and Subsistencies*; with other the like *Notions*; which (in the language of the Excellent Arch-Bishop Tillotson) men "*have spun, as Spiders do Cobwebs, out of their own Brain*;" this manner of judging is so right and true, that had *These* things Never been meddled with, and had men contented themselves with what is plainly revealed in Scripture (more than which, they can never certainly know;) the Peace of the Catholick Church, and the Simplicity of Christian Faith and Worship, had possibly never been disturbed. But That which is properly

"*Niceties of Explication which are in the Schools, and which*
 "*Now-a-days pass for the Doctrine of the Church, with as much*
 "*Violence to the Principles of natural and supernatural Philoso-*
 "*phy, as can be imagined to be in the point of Transubstantia-*
 "*tion.*" Taylor's Liberty of Propheying, Sect. 20th. Paragr.
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ly *Theological* in this matter ; viz. the distinct *POWERS and OFFICES* of the *Father*, the *Son*, and the *Holy Spirit*, in the *Creation*, *Government*, *Redemption*, *Sanctification*, and *Salvation* of man ; and the proper *RESPECTIVE HONOUR* due consequently from Us to each of Them distinctly, (that we may not *worship we know not How nor What* : This is the great Foundation, and the main Oeconomy of the Christian Religion ; the Doctrine, into which we were *baptized* ; and which every sincere Christian ought, according to the best of his Ability and the Means he has of informing himself, to endeavour thoroughly to understand. The *absolute and incommunicable Supremacy* of the *One God and Father of All*, and our *Subjection to him* and *Worship of him* as such our *Supreme Lord and Father* ; the *Redemption or Reconciliation of Sinners*, purchased by the *Son* ; and the *Sanctification* worked in us by the *Teaching* and by the *Assistances* of the *Holy Spirit* ; are the Three great Articles of our Creed. And in maintaining these rightly, so as seriously to affect mens Understandings and influence their Lives accordingly ; is the Honour of God, and the Interest of True Religion greatly concerned. *Tritheism*, *Sabellianism*, *Arianism*, *Socinianism*, and numerous other Names of Metaphysical Speculations, have, to the great disparagement of Christianity, puzzled the *plain and practical* Doctrine of Scripture, with endless unnecessary Disputes. And it has been no small Injury to Religion, in the midst of those

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Disputes ;

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Disputes ; that as on the one hand, men by guarding unwarily against *Tritheism*, have often in the other extreme run into *Socinianism*, to the diminution of the *Honour* of the *Son* of God, and to the taking away the very *Being* of the *Holy Spirit* ; so on the contrary, incautious Writers, in their Zeal against *Socinianism* and *Arianism*, have no less frequently laid themselves open to *Sabellianism* or *Tritheism*, and to the *greatest Confusion and most untelligible Obscurity in the WORSHIP* of God, by neglecting to maintain the *Honour and Supremacy of the Father*. The Design of the following Papers, is to show how This Evil may be prevented, and in what manner Both Extremes may rationally be avoided. Nor can the avoiding *One* of these Extremes, be esteemed by considerate Persons, of less Importance than the *Other*. For, the same *pious Disposition* of mind, which makes serious Persons careful not to diminish the *Honour* of the *Son of God*, and of *his Holy Spirit* ; ought certainly to render them at least as solicitous, not to diminish the *singular and supreme Honour* of the *One God and Father of All, who is Above all, and Through all, and In us all* ; of whose alone Grace and Mercy it is, that his *Son* was given for our *Redemption*, and his *Spirit* for our *Sanctification*.

There are Others who have thought, that we ought not at all to treat concerning any of these matters, because they are *Mysterious*. By which if they meant, that so far as the Words
of

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of *GOD* are mysterious, we ought to acquiesce in *them* implicitly, and not presume to be *wise beyond what is written*; no man could say that herein they judged amiss. But if they mean, that *the Words of MEN* * are mysterious; and that we must not reason concerning *Them*, nor inquire *whether or no*, and in *what Sense*, they are agreeable to *the words of God*: What is This, but substituting *another mystery* in the stead of the *true one*; and paying deference to the *mystery of MAN's* making, instead of the *mystery of GOD*? The *True Veneration of Mysteries* consists, not in *Making them* our selves, and in receiving blindly *the words of Men* without understanding them; but it consists, either in taking care † *There to stop*, where the Scripture it self has *stopped*, without presuming to go further at all; or else, in taking care to understand all words of humane institution in Such a sense, as that they be sure to signify neither more nor less than the words of Scripture necessarily and indisputably do. Whosoever puts any Meaning upon words of humane institution, which does not appear to Another (upon his sincerest and most care-

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* A most remarkable Instance of This kind may be observed in the modern Use of the words, *Humanity* and *Divinity*, *Humane Nature* and *Divine Nature*, which (being really nothing but *abstract Terms or Notions*;) have yet frequently been spoken of with the utmost absurdity, as *Beings or Persons*, either *acting or suffering*.

† See, *A Modest Plea for the Scripture-Notion of the Trinity*; pag. 177, 178, &c.

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ful Examination) to be the same with the Sense of the words of Scripture ; must not complain that the Other opposes his own Reason to the Authority of God, when indeed he opposes it only to Those who would make *Humane Authority* the same with *Divine*. Affecting to speak unintelligibly, where the Scripture it self has not done so ; is indeed promoting *Scepticism* only, not *True Religion*. Nor can there be any other so effectual a way of confuting all *Hereses*, as it would be to *restrain* men within the bounds of the *uncontested* Doctrine of Scripture ; and give them as few Advantages as possible, of raising Objections against humane and fallible Forms of speaking.

Lastly ; as to Those, who, in the Whole, are of Opinion that every man ought to study and consider these things according to his Ability ; and yet, in the Particulars of the Explication, have quite different Notions from those which I have thought reasonable and necessary to set forth in the following Papers ; I have, with regard to such Persons as These, endeavoured to express my self with all Modesty and due Submission. And if any Learned Person, who thinks me in an Errour, shall in the Spirit of Meekness and Christianity, propose a different Interpretation of *All the Texts* I have produced, and deduce Consequences therefrom, different from those which seem to Me unavoidably to follow ; I shall think my self obliged, either to return him a clear and distinct Answer in the same Spirit of Meekness and Candour, or else
fairly

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fairly and publickly to retract whatsoever is not capable of being so defended. But if, on the contrary, any nameless and careless Writer shall, in the Spirit of *Popery*, contend only that men must never use *their own* Understandings, that is, must have *no Religion of their own*; but, without regarding what is right or wrong, must always plead for what Notions happen at any time to prevail: Or, if any person, picking out only *a Few Texts* for Form sake, shall contend for an *hypothesis*, without showing how to reconcile it with the *Whole* Scriptures: I shall have no reason, in such case, to think my self under the same Obligation of answering him. It is the *Great*, and indeed of all others the most *Fatal* Calamity in the Church of *Rome*, that while the People think they cannot but be very safe in following the unanimous *Opinion* of such *Numbers* of very *Learned Men*; those *Learned Men* are not, in Truth, at Liberty to have Any *Opinion* at all; but are obliged to employ all their Learning, merely in defending what the most *Ignorant* men in former Ages have determined for them beforehand.

WATRO BUSTON

fairly and publicly to reach whatever is
not capable of being reached. But it is
the contrary and the whole and carries within
itself in the sphere of the mind only that
may never be reached by the understanding
that is not have a vision of the whole; but
without regarding what is right or wrong, mind
always seeks for what is right and good at any
time to obtain. Of it any person picking
out only a few words from the high con-
tents of the whole without knowing how to
reconcile it with the whole scriptures; I shall
have no reason in such case to think my self
under the same obligation of answering him.
It is the Gospel and not the whole of the Gospel
that Calvinists in the Church of Rome, that
while the People think they cannot but be re-
conciled to follow the doctrine of Calvin of
such a water of life as Calvin's men; those
learned men are not as I think, as I desire to
have any Calvinist at all, but are obliged to em-
ploy all their learning, merely in determining
what the most ignorant men in former Ages
have determined for their posterity.

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THE
Scripture - Doctrine
 OF THE
 TRINITY.

PART I.

Being a Collection and Explication of *All* the
Texts in the NEW TESTAMENT, relating
 to that Doctrine.

CHAP. I.

Of GOD, the FATHER.

SECT. I.

*The Passages of the New Testament, wherein He
 is stiled the One or Only God.*



AT. xix, 17. Why callest thou me, Good?
 There is * none Good, but One, [E^h, One
 * See below, N^o 340. *Comparative-*
ly speaking, no other is Good, because
He only is ὁ μόνος θεός. Thus likewise He
 is the *Only Potentate*, and He *only*
 hath *Immortality*, N^o 13. And He *only* is *Holy*, N^o
 17. Compare also, N^o 773.

† *Person*;] that is, ** *God*

† So the term, [*us, Unus,*] necessarily signifies. Nor can the word [*God,*] or any other word than that of [*Person*] possibly be understood in this Place. For such is the Nature of the Greek and Latin Languages, that by no other word, (neither by the word *πρόσωπον*, nor by *ὁμοούσιος*, nor by any other word whatsoever,) can they properly express that which the English word, *Person*, signifies, [*viz. an intelligent Agent*;] but by the masculine Adjective alone. Upon which account, the words of our Saviour, *Joh. xvi, 13, When He [ταῦτα, τὸ πνεῦμα τῆς ἀληθείας, That Person,] the Spirit of Truth is come*; are generally allowed to be a good Proof of the Personality of the Holy Ghost. And *Joh. x, 30, our Saviour affirms that He and His Father are [not, ἓ, One Person*; but, *ἓ,] one and the same Thing*, in effect, as to the Exercise of Power. And Tertullian and other Writers commonly distinguish, that they are not [*Unus,*] one Person; but [*Unum*] one and the same Thing. See my Commentary on 40 select Texts, in Answer to Mr. Nelson. pag. 39, 91. See also a Book Entitled, *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 194, &c. Also *Observations on Dr. Waterland's Second Defense of his Queries*, pag. 94.

** Ὁ πατήρ μου ὃ ἐν τοῖς οὐρανοῖς, *My FATHER which is in Heaven*, N^o 340.

2. *Mar. xii, 29.* The first of all the Commandments is; Hear, O Israel, the Lord our God is † *One Lord*.

† *Deut. 6, 4.* יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד, κύριος ὁ ὢν ἑστὼν, κύριος, εἷς ἐστίν. *The Lord our God, even the Lord, is ONE.* And *Zech. xiv, 9,* כִּי־יִהְיֶה יְהוָה אֶחָד, יוֹשֵׁב אֶחָד. *In that day, the Lord shall be One, and his Name One.*

Our Lord and Saviour Jesus Christ, (says Athanasius,) in confirmation of

Ὁ κύριος ὃς σωτὴρ ἡμῶν Ἰη-
σοῦς Χριστὸς ἐν τοῖς ἑαυτοῦ σώμα-
τι τοῖς φησὶ, βίβαν τὰ μυστήρια

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the Words of Moses, says in his Gospels, that the Lord GOD is ONE ; and, I thank thee, O FATHER, Lord of Heaven and Earth.

And again ; The Son (says he) when he came into the World, glorified not Himself but his Father ; saying to a certain Person who came to him, Why callest thou me, Good ? There is none Good, but ONE, that is GOD : And to another, that asked, Which is the great Commandment in the Law ; giving this Answer, Hear O Israel, the Lord thy GOD is ONE Lord : [or, The Lord thy God, even the Lord, is One :] And teaching his Disciples, saying, My FATHER is greater than I.

The Learned Bishop Bull in like manner : Cæsarius, says he, [the Brother of Nazianzen,] in his first Dialogue, says that Moses uses this Expression, The Lord thy God is one Lord ; [or, The Lord thy God, even the Lord, is One ;] to lead us to the Knowledge of God, and that the Universe is under the Government of ONE supreme Principle. Which one Principle (adds the Learned Bishop,) is The FATHER ; from whom the Son and Holy Spirit derive their Original.

ῥημάτια, ὅτι λέγει ὁ Θεὸς εἰς ἑαυτὸν, καὶ ἐξομολογούμεθα σοι, πάτερ, κύριε τῷ ἁρᾷ καὶ τῷ γυν. Athanasius contra Gentes.

Ἐλθὼν δὲ ὁ υἱὸς, οὐκ ἑαυτὸν, ἀλλὰ τὸ πατέρα ἐδίδακτο, λέγων μὲν τῷ προερχομένῳ, τί με λέγεις ἀγαθόν ; αὐτῷ δὲ ἀγαθός, εἰ μὴ εἰς ὁ Θεός. ἀπεκρινόμενος δὲ τῷ ἰερωτάῳ, ποία ἔντολή ἐν τῷ νόμῳ μέγιστον, ὅτι Ἄκουε Ἰσραὴλ, κύριος ὁ Θεός σου κύριος εἰς ἑαυτόν. — τὸς δὲ μαθηταῖς διδάσκων, ὅτι ὁ πατὴρ μὲν μέγιστος μὲν ἐστίν. Athanasius Orat. 3. contra Arianos.

Cæsarius in Dialogo primo Mosen scripsisse dicit, Dominus Deus tuus, Dominus unus est ; ut ad μονάρχίαν & διογνασίαν, hoc est, unici Principii professionem, Deiq; notitiam nos eveheret. Quod quidem principium unicum, Pater est ; ex quo Filius & Spiritus Sanctus originem habent. Defens. Sect. 4. cap. 4. § 7.

(adds the Learned Bishop,) is The FATHER ; from whom the Son and Holy Spirit derive their Original. See

See N^o 1. and my *Commentary on 40 select Texts*, in Answer to Mr. Nelson, pag. 48. Also, *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 202. &c.

3. Mar. xii, 32. There is † One God, [or, One is God,] and there is none other but He.

† Viz. Strictly and properly, in the absolute and supreme Sense, Ἀπὸ Θεοῦ. As *Athanasius* well comments upon this place.

For, (saith he,) there is One God, and there is None other but He. And when the Scripture saith, the FATHER is the ONLY GOD, and that there is One God, [or, God is One,] and I am the first, and I am the last, these things are well spoken: For He is the One God, and the Only one, and the First. And

yet these things do not destroy the Divinity of the Son: For He also is in That One and First and Only One, as being the only Word and Wisdom and Brightness [of the Glory] of him who is the One, and the Only one, and the First.

'Tis very observable, that, in this Text, most of the ancient MSS omit the Word, *Θεός* God; And then it stands thus,—Well, Master, thou hast said the Truth [ὅτι] that He [viz. the Lord, mentioned, ver. 29,] is One, and there is none other but He.

See N^o 1. and my *Commentary on 40 select Texts*, in Answer to Mr. Nelson, pag. 51. Also, *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 218, &c.

Ἐκ γὰρ Θεός ἐστι, καὶ ἕκ ἑστιν, ἀλλὰ πλὴν αὐτοῦ. Ὅτι γὰρ μόνος λέγεται ὁ πατὴρ Θεός, καὶ ὅτι Ἐκ Θεός ἐστι, ἐκ τοῦ Ἐγὼ πρώτου ἐστὶν μετὰ ταῦτα, καλῶς λέγεται. Ἐκ γὰρ Θεός ἐ μόνος ἐ πρώτος ἐστιν. Οὐκ εἰς ἀνάγκην ὅτι τὸ αὐτὸς ἐν τῷ Ἐνὶ ἐ πρώτος ἐ μόνος, ὡς τὸ Ἐκ ἐ μόνος ἐ πρώτος ἐ μόνος λόγος ἐ σοφία ἐ ἀνάγκη. *Athanas. Orat. 3. contra Arianos.*

4. *Joh. v, 44.* ----- and seek not the Honour that cometh from God only; [*Gr. ὁ Θεὸς ὁ Μόνος Θεοῦ, from the Only God.*]

5. xvii; 1, 3. *Father,* --- That they might know Thee the † Only true God, and [*that they might know*] Jesus Christ whom thou hast sent; [*ὃν ἀπέστειλας, Ἰησοῦν χριστον, him whom thou hast sent, even Jesus Christ.*]

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 57. Also, *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 228, &c.

† *The True God* (saith Athanasius,) *who is absolutely and strictly such; even the FATHER of Christ.*

Τὸν ἀληθινὸν καὶ ὄντως ὅλην θεὸν
τὸν ὅντως Χριστοῦ πατέρα. *Athanas.*
contra Gentes.

And again: *The Knowledge* (saith he) *of the ONE, and Only true GOD, I mean the FATHER of Christ.*

Τῆς πρὸς τὸν ἕνα καὶ μόνον ἀληθινὸν θεὸν γνώσεως, λέγω δὲ τὸν ὅντως Χριστοῦ πατέρα. *Id. Ibid.*

And again: *He whom we preach and worship, (saith he,) is the ONLY True GOD, the Lord of all Creatures, and the Author of all Being: And Who else is That, but the most Holy FATHER of Christ, even He who is far above all derivative Being? who, as an excellent Governor, governs and preserves every thing every where, and disposes and does every thing according to his own Pleasure, by his own Wisdom and his own Word, even by our Lord Jesus Christ.*

Τὸν παρ' ἡμῶν προσκυνέμενον καὶ κηρυττόμενον, τοῦτον μόνον εἶνα θεὸν ἀληθῆ, τὸν καὶ τὴν κτίσεως κύριον, καὶ πάσης ὑποστάσεως δημιουργόν. Τίς δὲ οὗν ἐστὶν οὗτος, ἀλλ' ἢ ὁ παλαιὸς καὶ ὑπερέκτιστος πάσης ᾠκνητῆς ὑσίας ὁ ὅντως Χριστοῦ πατήρ; ὅστις καθάπερ ἄριστος κυβερνήτης, τῇ ἰδίᾳ σοφίᾳ καὶ τῇ ἰδίᾳ λόγῳ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τὰ παλαιὰ κυβερνᾷ σωτηρίας καὶ ἀγαπομενῆ, καὶ ποιεῖ, ὡς αὐτῷ καλῶς ἔχουσιν δοκεῖν. *Id. Ibid.*

And long before Him, Origen; *To these then,* says he, [viz. to Those who charge us with believing Two Gods,] *we must reply, that He which is of Himself God, is That God: For which reason our Saviour says in his Prayer to his FATHER,* that they may know

Thee the ONLY True GOD. *But whatsoever God, besides That Self-existent Person; being so only by Communication of His Divinity, cannot so properly be called [ὁ Θεός] That God, but rather [Θεός] a Divine Person, &c.*

And Cyprian: *This is Life Eternal, that they may know Thee the Only and True God, and Jesus Christ whom thou hast sent. Thus (says he) Christ himself declares and testifies, that the FATHER who sent him, must first be known; and then Christ, who was sent.*

Thus 1 Joh. v, 20, *That we may know the True God; and we are in the True God, by (or through) his Son Jesus Christ. So That Text ought to be rendered; See N^o 410.*

Λικπίων ὁ αὐτοῦ, ὅτι τὸν αὐτόθεον ὁ Θεός ἐστὶν διότι παρὰ τὴν φύσιν ἐστὶν ἐν τῇ αὐτῇ φύσει ὡς ὁ Θεός, ὡς γινώσκουσιν οἱ μόνον ἀληθινὸν Θεόν. πρὸς δὲ τὸν πατέρα τὸ αὐτόθεον, μὴ ὡς ὁ Θεός, ἀλλὰ ὡς ὑποστάσις Θεός, ἀλλὰ ὡς ὑποστάσις Θεός, λέγει, Origen. in Joh. p. 41. Huetii.

Hæc est vita æterna, cognoscant Te Solum & Verum Deum, & quem misisti Jesum Christum. Cum ergo ex ipsius Christi prædicatione & confessione PATER ante cognoscendus sit, qui missus sit; tunc deinde Christus, qui missus est; — Epist. 73.

6. Rom. iii, 30. Seeing it is † One God, [or One is God;] which, &c.

† The meaning in this place, is only, One and the same God both of the Jews and Gentiles.

7. *Rom. xvi. 27.* To God Only Wise [*Gr. Μόνος ὢν*, To the Only wise God,] — through *Jesus Christ*.

8. *I Cor. viii. 4, 6.* There is none other God, but One : [*ὁ μὴ ἑὸς ἄλλος, ὁ μὴ ἑὸς, None Other, but One, is God.*] — For though there be that are called — Gods Many and Lords Many ; — To Us there is but One God, the Father, [or ; To Us, One is God, even the Father,] of whom are all things, and we in him ; and one Lord, [or, One is Lord, viz.] *Jesus Christ*, by whom are all things, and we by him. That is : *There is One God, and One Mediatour between God and Men ;* *I Tim. ii. 5.* One God, who created all things by *Jesus Christ* ; and One Lord, *Jesus Christ*, by whom God created all things.

Though there be Gods Many, saith *Mr. Mede*, (that is, many Celestial and Sovereign Deities,) and Lords Many, (that is, many Baalims, Lords-Agents and Presidents of earthly Things ;) yet to us Christians there is but one Sovereign God, the Father, of whom are all Things, and we [*ὁ μὴ ἑὸς, as it is in the Greek,*] to Him, (that is, to whom as Supreme we are to direct all our Services ;) and but one Lord *Jesus Christ*, one Lord-Agent (instead of their many Baalims and Dæmon-Mediatours,) by whom are all things which come from the Father to us, and through whom alone we find Access unto Him. The Allusion methinks is passing elegant, and such as cannot (I think) be well understood without this distinction of Superior and Inferior Deities in the Divinity of the Gentiles ; they having a plurality in Both sorts, and we but One in Each, as our Apostle affirmeth. *Mede, Discourse on 2 Pet. ii. 1.*

See N^o 447, 546, and 1228. See also the Passage of *Origen*, cited below, *Part II, Notes on § 43.* And the Passages of *Bp. Pearson*, cited in *Part II, Notes on § 9.* And the Passages of *Bp. Bull*, cited in *Part II, Notes on § 35.* And my Commentary on 40 select Texts, in Answer to *Mr. Nelson*, pag. 68 and 94. See also, *Observations on Dr. Waterland's Second Defense of his Queries, Observ. I. pag. 10.* And,
A Modest

A Modest Plea for the Scripture-Notion of the Trinity,
pag. 239, &c.

9. *Gal. iii. 20.*---but God is One, [Gr. *ἓς*, One Person.]

The Meaning in this place, is not literal, but figurative; that God was the *single Party*, giving the Promise to *Abraham*, immediately, without any Mediator; and absolutely, without any Condition expressed: Or, that God is always One and the same unchangeably, in all his different Dispensations; As *Rom. iii. 30*; *It is one God, which shall justify the Circumcision by Faith, and Uncircumcision through Faith.*

10. *Eph. iv. 4, 5, 6.* There is---One Spirit,---One Lord,---One God and Father of all, who is above all.

This God, saith, Irenæus, is the Father of our Lord Jesus Christ. And of Him the Apostle Paul saith, There is One God, the Father, who is Above All, and Through All, and In us All. Hic Deus, est Pater Domini nostri Jesu Christi. Et de hoc Paulus Apostolus dixit; Unus Deus Pater, qui super omnes, & per omnia, & in omnibus nobis. *Lib. 2. c. 2.*

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 95. Also, Observations on Dr. Waterland's Second Defense of his Queries, Observat. I, pag. 17. And Observat. II and III.

11. *1 Tim. i. 17.* The King Eternal, Immortal, Invisible, the Only wise God.

The Word, *Invisible*, (as well as the Word, *Only*, used by way of Eminence,) shews this Verse to be spoken of the Person of the Father. See N^o 351, 352, 353, 384, 393, 402, 409.

12. *1 Tim.*

12. 1 *Tim.* ii, 5. For there is *One + God*; and *One Mediator* between God and Men, the * *Man Christ Jesus*.

+ *Viz.* The Person mediated to; which is the *Father*. 1 *Job.* 2, 1, *We have an Advocate with the Father*. See above, N^o 8. and below, N^o 244. Also my *Comment on 40 select Texts, in Answer to Mr. Nelson*, pag. 115. Also *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 64 and 270.

* That is, *Christ Jesus, made Man*.

13. vi; 14, 15, 16. The appearing of our Lord *Jesus Christ*; which—*He* [*viz.* *God, the Father*,] shall shew; who is the Blessed and * *Only Potentate*,---who *Only* hath Immortality.

See N^o 1, 340, 773, 17.

* See the *Note* on N^o 411.

14. *Jam.* ii, 19. Thou believest that there is *One God*, [Gr. ὁ θεὸς ἓς ἐστίν, that *God is One*]; thou dost well.

See N^o 1, and 5.

15. *Jude* 4. Denying the *Only Lord God*, [Gr. τὸ μόνον Διπλότου Θεόν, *God the Only Supreme Governor*]; and (*denying*) our Lord *Jesus Christ*.

Thus 1 *Job.* ii, 22, 23. *Who is a Lyar*, [Gr. ὁ ψεύστης, *The Lyar, viz. Antichrist*,] but he that *Denieth* that *Jesus is the Christ*: He is *Antichrist*, that *denieth* the *FATHER* and the *Son*: *Whosoever Denieth* the *Son*, the same hath not the *Father*.

Some Copiers, not understanding this Sense of St. *Jude's* Words have read them thus, τὸ μόνον Διπλότου καὶ κύριον ἡμῶν Ἰησοῦν Χριστόν, or, τὸ μόνον Θεὸν καὶ Διπλότου τὸ κύριον ἡμῶν Ἰησοῦν Χριστόν, *denying our only Master and Lord Jesus Christ, or, our only God and Master, the Lord Jesus Christ*. But (besides that the Word Διπλότου is never applied to Christ in the New Testament: See below, N^o 407 * :) 'tis plain that *Neither* of these Readings can be true, because, however the other Words possibly might, yet the Word Μόνος [*Only*] can by no Means be ascribed to

E

Christ,

Christ, as it frequently is (by way of *Eminence*) to the Father.

He is the Lord (saith *Atbanasius*, speaking of *Christ*;) who is begotten of Him who is the Only Lord. Κόμης ὁ, ὁ ἐν τῷ Μόνῳ γι-
γνησκόμενος. Κελεύ. Atbanas. con-
tra Sabellianos.

See N^o 411, 407 *. See also my *Commentary* on 40 select Texts, in Answer to Mr. Nelson, pag. 109. Also, *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 265.

16. Jude 25. To the Only wise God, our Saviour. [See Rom. 16, 27. To God Only wise, be Glory through Jesus Christ.]

The Word, Only, used by way of *Eminence*, shows this to be meant of God the Father. And as to His being called our Saviour, See N^o 244 and 255.

17. Rev. xv. 3, 4. The Song of Moses the Servant of God, and the * Song of the Lamb, saying--For Thou † Only art Holy, [Gr. ὅτι μόνος ὁ Θεός. &c.]

* See N^o 994.

† See N^o 1, 13, 340, 408, 420, 431.

S E C T II.

The Passages wherein He is stiled GOD absolutely, by way of Eminence and Supremacy.

18. **M**AT. iii, 16. The Spirit of GOD.
And so frequently in other Passages.

19. xvi, 16. Christ, the Son of the living GOD.

20. xxvii, 46. Jesus cried, — my GOD, my GOD.

21. Mar. i, 1. Jesus Christ, the Son of GOD.
And so frequently in other Places.

22. *Mar. i, 24. Jesus of Nazareth, — the Holy One of GOD.*

23. *ii, 7. Who can forgive Sins, but GOD only?*

How this is the peculiar Property of the *Father*; and yet in other Places ascribed to *Christ*; See N^o 689, 786, 789, 815.

24. *iii, 35. The Will of GOD, [my FATHER; Mat. xii, 50.]*

25. *xvi, 19. The Lord — sat on the right hand of GOD.*

26. *Luke i, 32. The Lord GOD shall give unto Him, [unto Christ,] the Throne of his Father David.*

27. *ii, 40. And the Grace of GOD was upon him, [upon Jesus.]*

28. *52. Jesus increased — in Favour, with GOD and Man.*

29. *vi, 12. Jesus continued all night in Prayer to GOD.*

30. *ix, 20. The Christ of GOD.*

31. *xxii, 69. Hereafter shall the Son of Man sit on the right hand of the Power of GOD.*

* 31. *xxiii, 35. If he be Christ, the chosen of GOD.*

32. *xxiv, 19. Jesus — which was — mighty in deed and word before GOD.*

33. *Joh. i; 1, 2. The Word was † with GOD. — The same was in the Beginning with GOD.*

† With the Father, 1 Joh. i, 2.

34. *Jab. i, 18.* No Man hath seen GOD at any Time: The only begotten Son, which is † in the Bosom of the FATHER, he hath declared HIM.

† *Εἰς τὸν κόλπον τοῦ πατρὸς* Admitted into the most Secret Counsels of the Father. For the Father loveth the Son, and sheweth him all things that Himself doth, ch. 5, 20. See *Observations on Dr. Waterland's Second Defense of his Queries*, pag. 20, 21.

35. 29. Behold the Lamb of GOD.

36. *iii, 16.* GOD so loved the World, that he gave his only-begotten Son.

37. 17. GOD sent his Son.

38. 34. He, [viz. *Christ*,] whom GOD hath sent.

39. 34. GOD giveth not the Spirit by measure unto Him, [unto *Christ*.]

40. *iv, 23, 24.* --- in Spirit and in Truth: For the FATHER seeketh such to worship him: GOD is a Spirit, &c.

41. *v, 18.* But said also that GOD was his Father, making himself equal with GOD.

See N^o 580, and my *Commentary on 40 select Texts*, in Answer to Mr. Nelson, pag. 132.

42. 44, 45. --- And seek not the Honour that cometh from GOD only: [Gr. *Ἐ μόνου Θεοῦ, the Only GOD.*]

Do not think that I will accuse you to the FATHER.

43. *vi, 27.* For him hath GOD, the Father, sealed. [Gr. *τῷ αὐτῷ ὃς ἐκ πατρὸς ἐσφράγισεν, ὁ Θεός* For, him hath the Father, even GOD, sealed.]

44. 29. This is the Work of GOD, that ye believe on him whom he hath sent.

45. *Joh. vi. 32, 33.* My *Father* giveth you the true Bread from Heaven: For the Bread of *GOD*, is He which cometh down from Heaven, and giveth Life unto the World.
46. 45, 46. They shall all be taught of *GOD*. Every Man therefore that hath heard, and hath learned of *the Father*, cometh unto me.
Not that any Man hath seen *the Father*: Save he which is of *GOD*, he hath seen the *Father*.
47. vii, 17. Whether it be of *GOD*, or whether I speak of my *self*.
48. viii, 40. The Truth which I have heard of *GOD*.
49. 42. I proceeded forth, and came from *GOD*; Neither came I of my *self*, but He sent me.
50. 54. --- my *Father*, --- of whom ye say that He is your *GOD*.
51. xiii, 3. Jesus, knowing that *the Father* had given all things into his Hands; and that he was come from *GOD*, and went to *GOD*.
52. 31, 32. Now is the Son of Man glorified, and *GOD* is glorified in him:
If *GOD* be glorified in him, *GOD* shall also glorify him in Himself, and shall straitway glorify him.
53. xiv; 1, 2. Ye believe in *GOD*, believe also in *Me*. In my *FATHER*'s House, &c.
54. xvi; 27, 28, 30. The *Father* himself loveth you, because ye --- have believed that I came out from *GOD*.
I came forth from the *Father*, &c.
--- thou camest forth from *GOD*.
55. xx, 17. I ascend unto my *FATHER* and your Father, and to my *GOD*, and your God.
56. *Acts* ii, 17. --- saith *GOD*, I will pour out of my *Spirit* upon all Flesh.

57. *Afr ii, 22.* --- Miracles, --- which GOD did by Him.
58. 24. Whom [*viz. Christ.*] GOD hath raised up.
How this is the particular Character of the Father, and yet in some other places Christ is represented as raising himself (N^o 572,) and raising US (N^o 582, 585;) see N^o 786, 789, 815, 908.
59. 32. This Jesus, hath GOD raised up.
60. 33. Being by the right hand of GOD exalted, and having received of the FATHER, &c.
61. 36. GOD hath made that same Jesus, --- both Lord and Christ.
62. iii, 15. The Prince of Life [*ἀρχὴν τῆς ζωῆς, he that leadeth us unto Life; As Heb. 2, 10, ἀρχὴν τῆς σωτηρίας, the Captain of our Salvation,*] whom God hath raised from the dead.
See N^o 58.
63. 26. GOD having raised up his Son Jesus.
64. iv, 10. Jesus Christ, -- whom GOD raised from the dead.
65. 24, 30. They lift up their Voice to GOD, saying, Lord, thou art GOD; --- grant that --- wonders may be done by the Name of thy Holy + Child Jesus.
† See N^o 869.
66. v, 3, 4. --- to lie to the Holy Ghost. --- thou hast not lied unto Men, but unto GOD.
The meaning is: Ananias, by Lying to the Apostles, in whom the Holy Spirit dwelt, did in effect Lie to the Holy Spirit; And Lying to the Holy Spirit, was the very same thing as Lying to GOD himself, who dwelt in the Apostles by his Holy Spirit. The like manner of speaking, is very frequent in Scripture. 1 Sam. viii, 7. They have not rejected THEE, but

but they have rejected ME. Luke x, 16, He that despiseth YOU, despiseth ME; and he that despiseth ME, despiseth HIM that sent me. And 1 Thes. iv, 8, He that despiseth, despiseth not MAN, but GOD, who hath also given unto us HIS HOLY SPIRIT. He therefore that lied to the Apostles, lied to the Holy Spirit; and he that lied to the Holy Spirit, lied to GOD who gave them His Holy Spirit. Again; CHRIST himself is said to be in Them, who have the SPIRIT of Christ, or in whom the SPIRIT of Christ dwelleth, Rom. viii. ver. 10; compared with ver. 9. And, That which is called the Demonstration of the SPIRIT and of Power, 1 Cor. ii, 4; is in the next verse called, the Power of GOD. In like manner, 1 Cor. iii, 16, Ye are the Temple of GOD, for the SPIRIT OF GOD dwelleth in you: And Ephes. ii, 21, 22, Ye are an Holy Temple in the Lord, — an Habitation of GOD through the SPIRIT. And what the Apostle says, 2 Cor. vi, 16, Ye are the Temple of the Living GOD; is in another place thus expressed, 1 Cor. vi, 19, Your Body is the Temple of the HOLY GHOST, which is in you, which ye have of GOD. Now, as our Bodies, by being Temples of the Holy Ghost, are the Temples of GOD, because God dwells in us by his Holy Spirit; so, Lying to the Holy Ghost, is in like manner Lying unto GOD, who spake in the Apostles by his Holy Spirit.

Atbanasius himself explains this Text in the same manner: He that lied (saith he) to the Holy Ghost, lied to GOD who dwelleth in Men by His Spirit. For where the Spirit of God is, there is God [himself.] For bereby, saith the Apostle, we know that GOD dwelleth in us,

Ὡς ὁ ἐκείνου τοῦ ἀνθρώπου
 πνεύματος, τοῦ ὁμοίου ἐν ψυχῇ, τοῦ
 καὶ ἐν τῇ ψυχῇ, ὡς ἐν τῇ ψυχῇ
 πνεύματος ὁμοίου. ὅπως γὰρ ὁ
 πνεύματος τοῦ ὁμοίου, ὡς ὁ
 ὁμοίου γὰρ, ὅπως, γὰρ πνεύματος ὁμοίου
 ὁμοίου, ὡς ὁμοίου πνεύματος, ὅπως ὁμοίου
 πνεύματος ὁμοίου ὁμοίου πνεύματος.

because he hath given us of *De Incarnas. Verbi, & contr.*
his Spirit. *Arianos.*

See my *Commentary on 40 select Texts, in Answer*
to Mr. Nelson, pag. 73.

67. *Acts* v, 30, 31. The GOD of our Fathers raised up
Jesus; ---

Him hath GOD exalted with his right hand, to be a
Prince and a Saviour.

68. 31, 32. Him [viz. *Jesus*,] hath God exalted ---;
And we are his Witnesses---, and so is also the *Holy Ghost*, whom
GOD hath given to them that obey him.

69. vii, 35. The same Moses did GOD send to be a
Ruler and a Deliverer, by the hands of + the *Angel* which ap-
peared to him in the Bush.

+ Viz. *Christ*; the *Angel of the Covenant*; the *An-*
gel of God's Presence, the *Angel in whom the Name of*
God was; the *Angel which said, Acts* vii, 31, 32, *I*
am the God of Abraham, &c. See N^o 616, 597,
359, 916.

70. 55. He being full of the *Holy Ghost*, --- saw the Glory
of GOD, and *Jesus* standing on the right hand of GOD.

71. 56. I see --- the *Son of Man* standing on the right
hand of GOD.

72. viii, 12. Concerning the Kingdom of GOD, and the
Name of *Jesus Christ*.

73. 19, 20. The *Holy Ghost*, --- the Gift of GOD.

74. x, 38. GOD anointed *Jesus* of Nazareth with the
Holy Ghost and with Power; --- for GOD was with him.

75. 40. Him, GOD raised up the third day.
See N^o 58.

76. 42. --- that it is *He*, which was [or is] ordained of
GOD, to be the Judge of quick and dead.

77. *Acts*

77. *Acts xi, 17.* *GOD* gave them the like Gift [*of the Holy Ghost,*] as he did unto us who believed on the Lord *Jesus Christ*.
78. *xiii, 23.* Of this Man's Seed hath *GOD* — raised unto Israel a Saviour *Jesus*,
79. *30.* But *GOD* raised him from the dead.
See N^o 58.
80. *33.* *GOD* hath fulfilled, — in that he hath raised up *Jesus* again.
81. *37.* But *he*, whom *GOD* raised again.
82. *xvii; 30, 31.* *GOD* — hath appointed a day, in the which he will judge the World —, by that Man whom he hath ordained.
83. *xx, 21.* Repentance toward *GOD*, and Faith toward our Lord *Jesus Christ*.
84. *24.* I have received of the Lord *Jesus*, to testify the Gospel of the Grace of *GOD*.
85. *xxvi, 18.* — from the Power of Satan unto *GOD*, — by Faith that is in *Me*.
86. *xxviii, 23.* — testified the Kingdom of *GOD*, perswading them [*Gr. and,* and perswading them] concerning *Jesus*.
87. *31.* Preaching the Kingdom of *GOD*, and teaching those things which concern the Lord *Jesus Christ*.
88. *Rom. i; 1, 3.* — the Gospel of *GOD*, — concerning his Son *Jesus Christ* our Lord.
89. *7.* Grace to you, and Peace from *GOD*, our Father; and [from] the Lord *Jesus Christ*.
90. *3.* I thank my *GOD*, through *Jesus Christ*.

91. *Rom. i, 9.* GOD — whom I serve with my Spirit, [*Gr. in my Spirit. Syr. in The Spirit,*] in the Gospel of his Son.
92. 16. The Gospel of *Christ* — is the Power of GOD unto Salvation.
93. ii, 16. GOD shall judge the Secrets of Men by *Jesus Christ*.
94. iii, 22. The Righteousness of GOD, which is by Faith of *Jesus Christ*.
95. 24, 25. *Jesus Christ*, whom GOD hath set forth to be a propitiation.
96. 25, 26. — through the forbearance of GOD — the justifier of him which believeth in *Jesus*.
97. v, 1. We have peace with GOD, through our Lord *Jesus Christ*.
98. 5. The Love of GOD is shed abroad in our Hearts by the Holy Ghost.
99. 8. GOD commendeth his Love towards us, in that while we were yet Sinners, *Christ* died for us.
100. 10. We were reconciled to GOD by the Death of his Son.
101. 11. We also joy in GOD, through our Lord *Jesus Christ*.
102. 15. The Grace of GOD, — which is by one man *Jesus Christ*.
103. vi, 10. In that He [*Christ*] liveth, he liveth unto GOD.
104. 11. Alive unto GOD, through *Jesus Christ* our Lord.

105. *Rom. vi, 23.* The Gift of *GOD* is eternal Life, through *Jesus Christ* our Lord.

106. *vii, 4.* --- even to *Him* who is raised from the dead, that we should bring forth fruit unto *GOD*.

107. 25. I thank *GOD*, through *Jesus Christ* our Lord.

108. *viii, 3.* *GOD*, sending *his own Son*.

109. 14. As many as are led by *the Spirit* of *GOD*, they are the Sons of *GOD*.

110. *viii, 16.* The *Spirit* it self beareth witness — that we are the Children of *GOD*.

111. 17. Heirs of *GOD*, and joynt-heirs with *Christ*.

112. 26. He [*the Spirit*] maketh Intercession for the Saints, according to the will of *GOD*.

113. 33, 34. It is *GOD* that justifieth. — it is *Christ* that died.

114. 34. *Christ* — who is even at the right hand of *GOD*.

115. 39. The Love of *GOD*, which is in *Christ Jesus* our Lord.

116. *x, 9.* --- that *GOD* hath raised him [*the Lord Jesus*] from the dead.
See N^o 58.

117. *xv, 5.* The *GOD* of patience and consolation, grant you to be like-minded one towards another, according to *Christ Jesus*.

118. 6. *GOD*, even the *FATHER* of our Lord *Jesus Christ*.

119. Rom. xv. 7. As *Christ* also received us, to the Glory of *God*.
120. 8. *Jesus Christ* was a Minister of the Circumcision, for the Truth of *GOD*.
121. 13. The *GOD* of Hope, fill you with all joy — through the Power of the *Holy Ghost*.
122. xv; 15, 16. Because of the grace that is given to me of *GOD*.
That I should be the Minister of *Jesus Christ* to the Gentiles, ministring the Gospel of *GOD*, that the offering up of the Gentiles might be acceptable, being sanctified by the *Holy Ghost*.
123. 17. Whereof I may glory through *Jesus Christ*, in those things which pertain to *GOD*.
124. 30. I beseech you brethren for the Lord *Jesus Christ's* Sake, and for the Love of the *Spirit*, that ye strive together with me in your Prayers to *GOD* for me.
125. 1 Cor. i. 1. An Apostle of *Jesus Christ*, through the Will of *GOD*.
126. 2. Unto the Church of *GOD*; — sanctified in *Christ Jesus*.
127. 3. Grace be unto you and peace from *GOD*, our *FATHER*; and from the Lord *Jesus Christ*.
128. 4. I thank my *GOD* always on your behalf, for the grace of *GOD*, which is given you by *Jesus Christ*.
129. 9. *GOD* is faithful, by whom ye were called unto the Fellowship of his Son *Jesus Christ* our Lord.
130. 24. *Christ*, the Power of *GOD*, and the Wisdom of *GOD*.
131. 30. — in *Christ Jesus*, who of *GOD* is made unto us Wisdom and Righteousness and Sanctification and Redemption.
132. 1 Cor.

Sect. 2. *absolutely, by Way of Eminence.*

21

132. 1 Cor. ii; 4, 5. In demonstration of *the Spirit* and of Power; --- the Power of *GOD*.

See N^o 66.

133. 10, 11, 12. But *GOD* hath revealed them unto us by *his Spirit*: For the *Spirit* searcheth all things, yea, the deep things of *GOD*.

For what man knoweth the things of a Man, save the Spirit of man which is in him? even so the things of *GOD*, knoweth no man but *the Spirit* of *GOD*.

Now we have received, not the Spirit of the World, but *the Spirit* which is of *GOD*, that we might know the things that are freely given to us of *GOD*.

See N^o 1129, 1173.

134. iii, 16. Ye are the Temple of *GOD*, and *the Spirit* of *GOD* dwelleth in you.

See N^o 66.

135. 23. And ye are Christ's, and *Christ* is *GOD*'s.

136. iv, 1. Ministers of *Christ*, and Stewards of the Mysteries of *GOD*.

137. vi, 11. In the Name of the *Lord Jesus*, and by *the Spirit* of our *GOD*.

138. 14. *GOD* hath both raised up *the Lord*, and will also raise up Us by his own Power.

139. 19. Know ye not, that your Body is the Temple of the *Holy Ghost*, which is in you, which ye have of *GOD*.

See N^o 66.

140. vii, 17. As *GOD* hath distributed to every man, as *the Lord* hath called every one.

141. ix, 21. Being not without law to *GOD*, but under the law to *Christ*.

142. xi, 3. The Head of every man, is *Christ*; and the Head of the Woman, is the Man; and the *Head of Christ*, is *GOD*.

The

The Father (saith Justin Martyr,) and the unspeakable Lord of all things absolutely, even of Christ Himself.

Τὸν πατέρα ὃς ἀόρατος ἐστίν
καὶ ἄλογος, ὃς ἀποτοῦ τοῦ
Χριστοῦ. Justin. Dial. cum
Tryph.

See N^o 830. See also, *Observations on Dr. Waterland's Second Defense of his Queries; Observat. II and III.*

143. 1 Cor. xii. 3. No man speaking by the Spirit of GOD, calleth Jesus accursed.

144. 4. 5. 6. There are Diversities of Gifts, but the same Spirit.

And there are Differences of Administrations, but the same Lord:

And there are Diversities of Operations, but it is the same GOD, which worketh All in All.

See N^o 1228.

145. xv. 15. Yea, and we are found false Witnesses of GOD, because we have testified of GOD, that he raised up Christ, whom he raised not up, if so be that the Dead rise not.

146. 24—28. When he shall have delivered up the Kingdom to GOD, even the FATHER;— then shall the Son also himself be subject unto Him that put all things under him, that GOD may be all in all.

See *Observations on Dr. Waterland's Second Defense of his Queries; Observat. I, pag. 14. And Observat. II and III.*

147. 57. Thanks be to GOD, which giveth us the Victory, through our Lord Jesus Christ.

148. 2 Cor. i. 1. Paul an Apostle of Jesus Christ, by the Will of GOD.

149. 2. Grace be to you and Peace from GOD, our FATHER; and from the Lord Jesus Christ.

150. 2 Cor. i. 3. Blessed be *GOD*, even the Father of our Lord *Jesus Christ*, the Father of Mercies, and the God of all Comfort.
151. 18, 19. *GOD* is true; — For the Son of *GOD*; *Jesus Christ*, &c.
152. 20. For all the Promises of *GOD* in Him [*in Christ*] are yea; — unto the Glory of *GOD* by us.
153. 21. Now he which stablisheth us with you in *Christ*, and hath anointed us, is *GOD*.
154. ii, 14. Thanks be unto *GOD*, which always causeth us to triumph in *Christ*.
155. 15. We are unto *GOD* a sweet savour of *Christ*.
156. 17. In the fight of *GOD*, speak we in *Christ*.
157. iii, 4. Such Trust have we through *Christ* to *GOD*; ward.
158. iv, 4. *Christ*, who is the Image of *GOD*.
159. 6. *GOD*, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of *GOD*, in the Face [*or, in the Person, in appearance*] of *Jesus Christ*.
160. v, 5. *GOD*, who hath also given unto us the earnest of the Spirit.
161. 18, 19. And all things are of *GOD*, who hath reconciled us to himself by *Jesus Christ*, and hath given to us the Ministry of reconciliation;
To wit, that *GOD* was, in [that is, by] *Christ*, reconciling the World unto himself.
162. 20, 21. Now then we are Embassadors for *Christ*, [*Gr. τῆς χάριτος, in the stead of Christ*]; as though *GOD* did beseech you by Us, we pray you in *Christ's* stead, [that is, we, exercising the Office of *Christ*, beseech you] be ye reconciled to *GOD*. For

For HE hath made *him* to be Sin for us, who knew no Sin; that we might be made the Righteousness of GOD in *him*.

163. 2 Cor. vi; 4. 6, 7. In all things approving our selves as the Ministers of GOD,— by the *Holy Ghost*, — by the Power of GOD.

164. ix, 13. They glorify GOD, for your professed Subjection unto the Gospel of *Christ*.

165. x, 5. — the Knowledge of GOD, — the Obedience of *Christ*.

166. xi, 31. The GOD and Father, [or; GOD, even the Father] of our Lord *Jesus Christ*, which is Blessed for evermore.

167. xii, 19. We speak before GOD, in *Christ*.
We speak in the Presence of God, *Christ* being our Witness. The like expression is used, *Rom. 9, 1*; *I say the Truth in Christ, I lie not; my Conscience also bearing me Witness in the Holy Ghost*.

168. xiii, 4. Though He [*viz. Christ*] was crucified through Weakness, yet he liveth by the Power of GOD.

169. 14. The Grace of the Lord *Jesus Christ*, and the Love of GOD, and the Communion of the *Holy Ghost*.

170. *Gal. i, 1*. By *Jesus Christ*; and GOD, the Father, who raised him from the Dead.

171. 3. From GOD, the Father; and from our Lord *Jesus Christ*.

172. 4. Who [*viz. Christ*] gave himself for our Sins — according to the Will of GOD and our Father.

173. 15, 16. When it pleased GOD — to reveal his Son in me.

174. *Gal. ii; 20, 21.* I live by the Faith of the *Son* of *GOD*, who loved me, and gave himself for me.

I do not frustrate the Grace of *GOD*; for if Righteousness come by the Law, then *Christ* is dead in vain.

175. iii. 17. The Covenant that was confirmed before of *GOD*, in *Christ*. [*Gr. εἰς Χριστὸν, to Christ, or, with respect to Christ.*]

See, *Observations on Dr. Waterland's Second Defense of his Queries*, pag. 20, 21.

176. 26. Ye are all the Children of *GOD*, by Faith in *Christ Jesus*.

177. iv. 4. When the fulness of Time was come, *GOD* sent forth *his Son*.

178. 6. *GOD* hath sent forth *the Spirit* of *his Son* into your Hearts.

179. 7. If a Son, then an Heir of *GOD*, through *Christ*.

180. 7, 8. An Heir of *GOD* through *Christ*: Howbeit, Then when ye knew not *GOD*, ye did Service unto Them which by Nature are no Gods.

Which, by [their] Nature are no Gods: That is, Who have Nothing of That *Nature*, which you vainly ascribed to them; nothing of That *Dominion and Power*, which the Worship you paid them, supposed them to have. And This is the true Notion of *Idolatry*; viz. the ascribing to any Being, real or imaginary, such invisible Dominion or Power, and consequently such Worship or Honour, as does not belong to it. For Worship being nothing else, but the Acknowledgment or Payment of due Honour, correspondent to the true Dominion and Dignity of the Person to whom it is paid; it follows evidently, that *so far as* Dominion and Power and Authority is ascribed to any Being, more than it really has; *so far* That Being is merely [*εἰδωλον*] an

Idol, a Nothing in the World, 1 Cor. viii, 4, a mere Fiction of the Imagination. When therefore St. Paul here charges the Heathens, or perhaps cor-

*rupt * Jews, (Worshippers of Angels, or Observers of Days and Months, ver. 10,) with doing Service to Them which by Nature are no Gods ; 'tis evident his Argument is not, that the Gods they worshipped were not absolutely Supreme, Self-existent, Independent Beings, (for they did not pretend This, nor does the Word θεοί ever signify any such thing ;) but that, neglecting the Worship of the True God, they worshipped Gods who had really nothing of That Nature which*

* Καὶ αὐτοὶ [Ἰουδαῖοι] μόνον οἰο-
μενοι ἐπίστασθαι θεόν, ἀγνοοῦντες αὐ-
τὸν, λατρεύοντες ἀγγέλοις, καὶ μηνί,
καὶ σελήνῃ. Origen. in Joann.
p. 211. *The Jews, professing
that Themselves Alone have the
Knowledge of God, yet are real-
ly ignorant of him ; worshipping
Angels, and the Month, and
the Moon. And the same Pas-
sage, is thus cited (out of the
same Antient Book from
whence Origen also took it,)
by Clemens Alexandrinus, Strom.
6, Καὶ γὰρ ἐκείνοι μόνον οἰομενοι
τὸν θεὸν γινώσκειν, καὶ ἐπίστασθαι,
λατρεύοντες ἀγγέλοις καὶ ἀρχαν-
γέλοις, μηνί καὶ σελήνῃ.*

was ascribed to them ; none of that *Authority or Dominion, either supreme or subordinate, which these Men (like the Church of Rome Now in the Case of their Saint-Worship) imagined them to have. For they were Gods which either had no Being at all in Nature, (so the Words, τοῖς μὴ φέρεται ὑπὲρ θεοῦ, or, as the Alexandrian MS has it, τοῖς φέρεται μὴ ὑπὲρ θεοῦ, may possibly signify :) Thus 1 Cor. viii, 4, We know that an Idol is NOTHING in the World: And though there be that are CALLED—, whether in Heaven or in Earth—, Gods many and Lords many, [many superiour and many inferiour Deities ;] yet in TRUTH there was no such Thing in Nature, but they were all Fictions of the Imagination only ; there being indeed only One God, which is the Father ; and One Lord, which is the Mediatour Jesus Christ. The Gods here spoken of (I say) were either Gods that had no Being at all in Nature ; or else,*

at best, they were [*δαίμονια*] Beings which in reality were not of *That Nature* which their Worshippers pretended them to be, indued with *invisible Dominion and Authority* over Men. Thus *Jer. v. 7, Them that are no Gods*; And *Acts xix, 26, They be no Gods*; that is, they have none of that Authority and Dominion over you, which you foolishly and wickedly ascribe to them. That the Word [*φύσις*] in Scripture, does not signify the *Nature* of Things in the *metaphysical* or *essential*, but only in the *moral, vulgar, or political* Sense of the Word; that is, the *State and Condition* of things, their *Capacities and Powers*, their *Circumstances, Qualifications*, and sometimes even *Customs* only; appears from the Use of the same Word, *1 Cor. xi, 14, Doth not even Nature itself teach you?* And *Rom. ii, 14, Do by Nature the Things contained in the Law*; And *Gal. ii, 15, We who are Jews by Nature*; And *Eph. ii, 3, We were by Nature the Children of Wrath*: Not by our original Nature, or *Essence*; God forbid: But (as the Text itself expressly explains it,) by the *Then present CIRCUMSTANCES* of our Nature, the *habitual Wickedness and Corruption* of Manners before our Conversion to Christianity. And thus likewise in the present Passage; *Them which by Nature*, (that is, *Them which in the Nature and Reason and Truth of Things*,) are *no Gods*; have no real Authority or Dominion over you.

See my *Commentary on 40 select Texts*, in Answer to Mr. Nelson, pag. 76.

181. *Gal. iv, 14, As an Angel of GOD, [ὡς ἄγγελος τοῦ θεοῦ, as the Messenger of GOD,] even as Jesus Christ.*

See N^o 597, 359, 616, 69.

182. *Ephes. i, 1. Paul an Apostle of Jesus Christ, by the Will of GOD.*

183. 2. *Grace be to you and Peace from GOD our Father, and from the Lord Jesus Christ.*

184. *Ephes. i. 3.* Blessed be the *GOD and Father* of our Lord *Jesus Christ*.

185. 17. That the *GOD* of our Lord *Jesus Christ*, the *FATHER* of Glory, &c.

186. ii, 4, 5. But *GOD* — hath quickned us together with *Christ*.

187. 10. For we are *His* Workmanship, created in *Christ Jesus* unto good Works, which *GOD* hath before ordained that we should walk in them.

188. ii, 16. And that He [viz. *Christ*] might reconcile Both unto *GOD*.

Who else (says Origen) Τίς δὲ ἄλλος εἶπεν ὅτι
but God the Word, is able γρηγοῦ τῷ ἐπὶ πάντι Θεῷ δύναται
to save the Soul of Man, τὸν ἑωθρόμεν ψυχῶν, ὃ ὁ Θεός
and bring it unto the Su- λόγος· Origen, contr. Cels.
preme GOD over all ? Lib. 6.

See N^o 642.

189. 19, 20, --- and of the Household of *GOD*.
 And are built upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief corner Stone.

190. 21, 22, --- in the *Lord*;
 In whom you also are builded together, for an Habitation of *GOD* through the *Spirit*.
 See N^o 66.

191. iii, 9. *GOD*, who created all things † by *Jesus Christ*.

† *Note*, These last Words are not found in the most antient Copies; and are by the Learned Dr. *Mills* supposed to have been added here from Col. i, 16.

192. 10, 11. The manifold Wisdom of *GOD*;
 According to the eternal Purpose, which he purposed in *Christ Jesus* our Lord.

* 192 *Ephes.*

*192 *Ephes. iv, 4, 5, 6.* There is One Spirit, --- One Lord, --- One GOD and Father of All, who is † above All.

* See *Observations on Dr. Waterland's Second Defense of his Queries; Observ. I. pag. 17.*

† See *ibid.* Observat. II and III.

193. 30. And grieve not the Holy Spirit of GOD, whereby ye are sealed unto the day of Redemption.

194. 32. Even as GOD for Christ's sake hath forgiven you.

195. v, 2. As Christ also — hath given himself for us, — a Sacrifice to GOD.

196. 5. The Kingdom of Christ and of GOD.

197. 20. Giving thanks always for all things unto GOD and the Father, in the Name of our Lord Jesus Christ.

198. vi, 6. As the Servants of Christ, doing the Will of GOD.

199. 17. The Sword of the Spirit, which is the Word of GOD.

200. 23. Peace be to the Brethren; and Love, with Faith, from GOD the Father, and the Lord Jesus Christ.

201. *Phil. i, 2.* Grace be unto you and Peace from GOD our Father, and from the Lord Jesus Christ.

202. 8. GOD is my record, how greatly I long after you All, in the Bowels of Jesus Christ.

203. 11. Filled with the Fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of GOD.

204. ii; 6 --- 11. Who being in the form of GOD; --- to be equal with GOD; [See N° 934.] --- GOD also hath highly exalted him: --- That Jesus Christ is Lord, to the glory of GOD, the Father.

See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 140, 173, 232, 233.* See also, *Observations on Dr. Waterland's Second Defense of his Queries; Observat. I, pag. 19.*

205. Phil. iii, 3. Which worship GOD in the Spirit, and rejoice in Christ Jesus.

206. 9. But that which is through the Faith of Christ, the righteousness which is of GOD by Faith.

207. 14. The high Calling of GOD in Christ Jesus.

208. iv; 6, 7. Let your requests be made known unto GOD.

And the peace of GOD -- shall keep your hearts and minds through Christ Jesus.

209. 19. My GOD shall supply all your need, according to his Riches in glory, by Christ Jesus.

210. 20. Now unto GOD and our Father, be glory, for ever and ever, Amen.

211. Col. i, 1. Paul an Apostle of Jesus Christ, by the Will of GOD.

212. 2. Grace be unto you, and peace, from GOD our Father, and the Lord Jesus Christ.

213. 3. We give thanks to GOD and the Father [or, the God and Father,] of our Lord Jesus Christ.

214. 27. To whom GOD would make known what is the Riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

215. ii, 2. To the acknowledgment of the mystery of GOD and of the Father, and of Christ. [Gr. ὁ Θεὸς καὶ ὁ Χριστὸς, of GOD, even the Father; and of Christ. As appears from the Disposition of the Article, τοῦ.]

216. Col. ii, 12. The Operation of *G O D*, who hath raised Him
[*Christ*] from the dead.
217. iii, 1. Where *Christ* sitteth on the right hand of
G O D.
218. 3. Your Life is hid with *Christ*, in *G O D*.
219. 17. And whatsoever ye do in Word or Deed, do all
in the Name of the *Lord Jesus*, giving thanks to *G O D* and
the Father by him.
220. iv, 3. That *G O D* would open unto us a door of ut-
terance, to speak the mystery of *Christ*.
221. 1 *Thes.* i, 1. --- Which is in *G O D*, the Father: and in the *Lord*
Jesus Christ. Grace be unto you and peace from *G O D* our
Father, and the *Lord Jesus Christ*.
222. 3. — hope in our *Lord Jesus Christ*, in the sight of
G O D and our Father; [or, of our *G O D* and Father.]
223. ii, 14. The Churches of *G O D*, which are — in
Christ Jesus.
224. 15. Who both killed the *Lord Jesus*, — and they
please not *G O D*.
225. iii, 2. Minister of *G O D*, and our fellow-labourer in
the Gospel of *Christ*.
226. 11. Now *G O D* himself and our Father, [or, our
G O D and Father himself,] and our *Lord Jesus Christ*, direct
our way unto you.
227. 13. Before *G O D*, even our Father; at the com-
ing of our *Lord Jesus Christ*.
See N^o 624.
228. iv, 1. We --- exhort you by the *Lord Jesus*, — to
please *G O D*.

229. 1 *Thes.* iv. 8. GOD who hath also given unto us his Holy Spirit.
230. 14. Them also which sleep in *Jesus*, will GOD bring with him [viz. with *Jesus*.]
231. 16. The Lord himself shall descend --- with the Trump of GOD.
232. v. 9. GOD hath not appointed us to Wrath, but to obtain Salvation, by our Lord *Jesus Christ*.
233. v. 18. For this is the Will of GOD in *Christ Jesus* concerning you.
234. 2 *Thes.* i. 1. In GOD our Father, and the Lord *Jesus Christ*.
235. 2. From GOD our Father, and the Lord *Jesus Christ*.
236. 6, 7. It is a righteous thing with GOD, --- when the Lord *Jesus* shall be revealed from Heaven.
237. 8. Them that know not GOD, and that obey not the Gospel of our Lord *Jesus Christ*.
238. 11, 12. That our GOD would count you worthy ---
That the Name of our Lord *Jesus Christ* may be glorified in you, and ye in Him, according to the Grace of our GOD, and the Lord *Jesus Christ*.
239. ii. 13, 14. We are bound to give thanks alway to GOD for you, brethren, beloved of the Lord; because GOD hath from the beginning chosen you to Salvation, thro' sanctification of the Spirit, and belief of the Truth;
Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord *Jesus Christ*.
240. 16. Our Lord *Jesus Christ* himself, and GOD even our Father.

241. 2 *Thes.* iii. 5. The Lord direct your Hearts into the Love of GOD. and into the patient waiting for *Christ*.

See N^o 624, and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 204.*

242. 1 *Tim.* i. 1. By the Commandment of GOD our † Saviour, and [by the Commandment of the] Lord *Jesus Christ* which is our Hope.

† See N^o 244, 255. and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 84, 85.*

243. i. 2. From GOD our Father, and *Jesus Christ* our Lord.

244. ii. 3. 5. This is good and acceptable in the Sight of GOD our † Saviour, —

For there is * One GOD; and One Mediator between GOD and Men, the ** Man *Christ Jesus*.

† Note; In This Epistle, and that to *Titus*, God the Father is frequently (what the Son no where is,) stiled God our SAVIOUR; (as also *Luke* i. 46, 47. *My Soul doth magnify the Lord, and my Spirit hath rejoiced in GOD my SAVIOUR;*) and sometimes in the very same Sentence, wherein he is joined with, and distinguished from, our Lord *Jesus Christ*: As *ch.* i. 1. God our Saviour, and the Lord *Jesus Christ*: And *Tit.* iii. 4, 6, God our Saviour, — through *Jesus Christ* our Saviour. See N^o 255. and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 84, 85.*

* See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 115.*

** These words, [the Man *Christ Jesus*] do not signify a Part of *Christ*; as if *Christ* was Two Persons. But the Meaning is; *Christ, the Son of God, incarnate or made Man.* See N^o 12, and 779 **. See also a Book, entitled, *A Modest Plea for the Scripture-Notion of the Trinity, pag. 64.*

245. v. 21. I charge thee before GOD, and the Lord *Jesus Christ*, and the *Elect Angels*.

246. 1 *Tim.*

246. 1 Tim. vi, 13. I give thee charge in the Sight of GOD, who quickneth all things ; and before *Christ Jesus*, who before Pontius Pilate witnessed a good Confession.

247. 2 Tim. i, 1. Paul an Apostle of *Jesus Christ*, by the Will of GOD, according to the Promise of Life, which is in *Christ Jesus*.

248. 2. Grace, Mercy, and Peace, from GOD, the Father ; and *Christ Jesus*, our Lord.

249. 7, 8. GOD hath not given us the Spirit of Fear ; ---

Be not thou therefore ashamed of the Testimony of our Lord.

250. 8, 9. GOD who hath saved us, and called us --- in *Christ Jesus*.

251. iv, 1. I charge thee therefore before GOD, and the Lord *Jesus Christ*.

252. Tit. i ; 1, 2, 3. Paul a Servant of GOD, and an Apostle of *Jesus Christ*.

--- Which GOD that cannot lie, promised ---

--- Which is committed unto Me, according to the Commandment of GOD our † Saviour.

† See N^o 244, 255.

253. 4. Grace, Mercy, and Peace, from GOD, the Father ; and the Lord *Jesus Christ* our Saviour.

254. ii ; 10, 11, 13. Adorning the Doctrine of GOD our † Saviour in all things.

For the grace of GOD, that bringeth Salvation, hath appeared to all Men.

--- looking for --- the glorious appearance of * the great GOD, and [of] our Saviour *Jesus Christ*.

† See N^o 244, 255 ; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 84, 85.*

* See N^o 395, and 541 ; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 85, &c.*

255. Tit.

255. *Tit. iii; 4, 6.* The Kindness and Love of *GOD* our
 † Saviour, — Which He shed on us abundantly through *Jesus*
Christ our Saviour.

† See N^o 244.

256. *Philemon, 3.* Grace to you and Peace from *GOD, our*
Father; and the Lord, Jesus Christ.

257. 4, 5. I thank my *GOD* —
 Hearing of thy Love and Faith, which thou hast toward
 the Lord *Jesus.*

258. *Heb. i; 1, 2.* *GOD* — hath in these last days spoken
 unto us by *his Son.*

259. 6, 8, 9. And let all the Angels of *GOD* wor-
 ship Him, [*viz. Christ.*] —

Thy Throne, O God, [*viz. the † Son,*] is for ever and
 ever; —

Thou hast loved righteousness; —

— therefore *GOD*, even *THY GOD*, hath anointed thee
 with the oyl of gladness above thy fellows.

† See N^o 542, 854, 991.

260. ii; 3, 4. Which at the first began to be spoken by
 the Lord, and was confirmed unto us by them that heard
 him;

GOD also bearing them witness with — divers Miracles
 and Gifts of the *Holy Ghost*, according to his own Will.

261. 9. That He [*viz. Jesus,*] by the grace of *GOD*,
 should taste Death for every man.

262. 13. Behold, I [*viz. Christ,*] and the Children
 which *GOD* hath given me.

263. 17. That he [*Christ*] might be a merciful and
 faithful High-Priest, in things pertaining to *GOD*.

264. iii; 2, 3, 4. Who [*viz. Christ*] was Faithful to him
 that appointed him, as also Moses was faithful in all his
 House. For this man [*viz. Christ*] was counted worthy of
 more

more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house.

For every house is builded by some man; but † He that built all things, is GOD.

And Moses verily was faithful in all his House as a Servant ---;

But Christ, as a Son over his own House, &c.

† The Comment of Grotius and of Most Others upon this place, is very obscure. The Meaning is: Moses was faithful as a Servant, in another man's house; Christ was faithful as a Son in his own house, of his own building: And the Supreme Householder or FATHER over all, is GOD. It seems to be a like Epiphonema, to that in 1 Cor. 11, 3, The Head of every man, is Christ; and the Head of the Woman, is the Man; and the Head of Christ, is GOD. And ver. 12, but All things, of GOD.

265. Heb. v; 4, 5. --- but he that is called of GOD, as was Aaron: So also Christ † glorified not himself, &c.

† As Phil. 2, 6, Οὐκ ἀγαγὼν ἑαυτὸν ὑψίστου.

266. 10. [Christ ---] called of GOD an High-Priest, after the order of Melchisedec.

267. vii. 25. Wherefore he is able also to save them to the uttermost, that come unto GOD by him, seeing he ever liveth to make intercession for them.

268. ix. 14. How much more shall the Blood of Christ, who through the eternal Spirit offered himself without spot to GOD, purge your Conscience from dead Works to serve the living GOD?

269. 24. Christ is — entred — into Heaven itself, now to appear in the presence of GOD for us.

270. x. 7. Lo, I come. (in the Volume of the Book it is written of me,) to do thy Will, O GOD.

271. 12. For ever sat down at the right hand of GOD.

272. Heb.

272. *Heb. x. 21.* Having an High-Priest [*Gr. ἱεὺς μέγας, a Great Priest, viz. Christ,*] over the House of *GOD*.
273. *xii. 2.* And is set down at the right hand of the Throne of *GOD*.
274. *22, 23, 24.* Unto the City of the Living *GOD*, — and to *GOD* the Judge of all, — and to *Jesus* the Mediator of the new Covenant.
275. *xiii. 15.* By *Him* therefore let us offer the Sacrifice of Praise to *GOD* continually.
276. *Jam. i. 1.* James a Servant of *GOD*, and of the Lord *Jesus Christ*.
277. *i. 27.* Before *GOD and the Father*, [or; *GOD, even the Father.*]
278. *iii. 9.* Therewith blest we *GOD*, even the *FATHER*.
279. *1 Pet. i. 2.* Elect according to the fore-knowledge of *GOD, the Father*; through Sanctification of *the Spirit* unto Obedience, and sprinkling of the blood of *Jesus Christ*.
280. *3.* Blessed be the *GOD and Father*, [or, *GOD, even the Father*] of our Lord *Jesus Christ*.
281. *21.* Who by *Him* [*by Christ*] do believe in *GOD*, that raised him up from the dead, and gave him glory, that your Faith and Hope might be in *GOD*.
282. *ii; 3, 4.* *The Lord* is gracious:
To whom coming, as unto a living Stone, — chosen of *GOD*, &c.
283. *5.* To offer up spiritual Sacrifices, acceptable to *GOD* through *Jesus Christ*.

284. 1 Pet. iii; 17, 18. --- if the Will of GOD be so; --- For *Christ* also hath once suffered for Sins, --- that he might bring us to GOD.

285. 21, 22. By the resurrection of *Jesus Christ*; Who --- is on the right hand of GOD.

286. iv, 11. That GOD in all things may be glorified through *Jesus Christ*.

287. 14. If ye be reproached for the Name of *Christ*, happy are ye; For the Spirit of Glory and of GOD resteth upon you.

288. v, 10. The GOD of all grace, who hath called us unto his eternal glory by *Christ Jesus*.

289. 2 Pet. i, 1. The Righteousness of GOD, and our Saviour *Jesus Christ*.

The Greek Words, δικαιοσύνη & σωτήριον, & σωτήριον Ἰησοῦ Χριστοῦ, will bear another rendring, viz. The righteousness of our God and Saviour *Jesus Christ*. But the former Rendring, [viz. The Righteousness of God, and our Saviour *Jesus Christ*; or, The Righteousness of our GOD, and of our Saviour *Jesus Christ*,] is more agreeable to the Verse next following, [viz. through the Knowledge of GOD, and of *Jesus our Lord*,] and to the whole Tenour of Scripture.

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 83.

290. 2. Through the Knowledge of GOD, and of *Jesus our Lord*.

291. 21. But Holy men of GOD, spake as they were moved by the Holy Ghost.

292. 1 Job. i; 5, 7. GOD is Light, and in him is no Darkness at all; --- and the Blood of *Jesus Christ his Son*, cleanse us from all Sin.

293. 1 Job.

293. 1 *Job. iii. 16.* Hereby perceive we the Love of *GOD*; because † *He* [*Gr. ἡμεῖς, viz. Christ*] laid down his Life for us.

† See N^o 534, 538.

Most Copies, omitting the Word, *καὶ οὕτως, God*; read This verse Thus, *Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἡμεῖς ἐν τῷ ἵπνι τοῦ ἵπνου αὐτοῦ ἴδμεν, viz. Herein we perceive Love, in that He laid down his life for us.*

294. 21, 22, 23. Then have we confidence towards *GOD*.

--- because we keep his commandments; ---

And This is his commandment, that we should believe on the Name of *his Son Jesus Christ*.

295. iv; 2. 3. Hereby know ye the Spirit of *GOD*: Every Spirit that confesseth that *Jesus Christ* is come in the flesh, is of *GOD*.

And every Spirit that confesseth not that *Jesus Christ* is come in the flesh, is not of *GOD*.

See N^o 779 **, and 982 *.

296. 9. In this was manifested the Love of *GOD* toward us, because that *GOD* sent *his only-begotten Son* into the World, that we might live through Him.

297. 10. Herein is Love, not that we loved *GOD*, but that He loved us, and sent *his Son* to be the propitiation for our Sins.

298. 12. No man hath seen *GOD* at any Time.

299. 15. Whosoever shall confess that *Jesus* is the Son of *GOD*, *GOD* dwelleth in Him, and He in *GOD*.

300. v, 1. Whosoever believeth that *Jesus* is the *Christ*, is born of *GOD*.

301. 5, 6. He that believeth that *Jesus* is the Son of *GOD*--- And it is the Spirit that beareth Witness.

302. 1 *John*

302. 1 *John* v, 9. If we receive the Witness of Men, the Witness of GOD is greater: For this is the witness of GOD, which he hath testified of *his Son*.

† *By the Voice from Heaven* at our Saviour's Baptism, and *by the Spirit* being visibly sent down upon him: For, what is here called *the Witness of God*, is expressed *ver. 6, it is the Spirit that beareth witness*.

See N^o 1248.

303. 10. He that believeth on the *Son* of GOD, hath the witness in himself: He that believeth not GOD, hath made him a Liar, because he believeth not the Record that GOD gave of *his Son*.

304. 11. And This is the Record, that GOD hath given to us eternal Life; And this Life, is in *his Son*.

305. 2 *John* 3. Grace be with you, mercy and peace, from GOD, *the Father*, and from *the Lord Jesus Christ the Son of the Father*.

306. 9. Whosoever transgresseth, and abideth not in the doctrine of *Christ*, hath not GOD; He that abideth in the doctrine of *Christ*, he hath both the *Father* and the *Son*.

307. *Jude* 1. To them that are sanctified by GOD *the Father*; and preserved in *Jesus Christ*, and called.

308. 20, 21. Praying in the *Holy Ghost*;
Keep yourselves in the Love of GOD, looking for the Mercy of our *Lord Jesus Christ* unto eternal Life.

309. *Rev.* i, 1. The Revelation of *Jesus Christ*, which GOD gave unto him.

310. 2. Who bare Record of the Word of GOD, and of the Testimony of *Jesus Christ*.

311. 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood;

And

And hath made us Kings and Priests unto *GOD* and his Father; [or, to his God and Father.]

See N^o 750.

312. Rev. i, 9, 10. --- for the Word of *GOD*, and for the Testimony of *Jesus Christ*.

I was in the Spirit; &c.

313. ii, 7. To him that overcometh, will I [*viz. Christ*] give to eat of the Tree of Life, which is in the midst of the Paradise of *GOD*.

314. iii, 1. These things saith He, that hath the seven Spirits of *GOD*.

315. 2. For I [*viz. Christ*] have not found thy Works perfect before *GOD*.

316. 12. Him that overcometh, will I [*viz. Christ*] make a Pillar in the Temple of my *GOD*; --- and I will write upon him the Name of my *GOD*, and the Name of the City of my *GOD*, --- which cometh down out of Heaven from my *GOD*.

317. 14. These things saith the Amen, the faithful, and true Witness, the Beginning, [*ἡ ἀρχὴ, the + Head*] of the Creation of *GOD*.

† See *Coloss. i. 18*; and N^o 672, 937.

318. iv, 5. And there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of *GOD*.

319. v, 6. --- A Lamb, --- having --- seven Eyes, which are the seven Spirits of *GOD*, sent forth into all the Earth.

320. 9, 10. Thou wast slain, and hast redeemed us to *GOD* by thy Blood; ---
And hast made us unto our *GOD*, Kings and Priests.

321. vii, 10. To our *GOD* which sitteth upon the Throne, and to the Lamb.

322. Rev. vii, 14, 15. — have washed their Robes, and made them white in the Blood of the *Lamb*.

Therefore are they before the Throne of *GOD*; — and he that sitteth on the Throne, shall dwell amongst them.

323. 17. For the *Lamb* which is in the midst of the Throne, shall feed them; — *GOD* shall wipe away all Tears from their Eyes.

324. xii, 10. Now is come — the Kingdom of our *GOD*, and the Power of *his Christ*.

325. 17. Which keep the Commandments of *GOD*, and have the Testimony of *Jesus Christ*.

326. xiv, 4. Being the First-fruits unto *GOD*, and to the *Lamb*.

327. 10. The Wrath of *GOD*, — in the presence of the *Lamb*.

328. 12. That keep the Commandments of *GOD*, and the Faith of *Jesus*.

329. xix, 9. — unto the Marriage-Supper of the *Lamb*: And he saith unto me, These are the true Sayings of *GOD*:

330. 10. Worship *GOD*: For the Testimony of *Jesus*, is + the Spirit of Prophecy.
† See N^o 530.

331. 13. And his Name is called, The Word of *GOD*.
See N^o 535.

332. xx, 4. — that were beheaded for the witness of *Jesus*, and for the Word of *GOD*.

333. 6. They shall be Priests of *GOD*, and of *Christ*.

334. Rev. xxi, 23. For the Glory of GOD did lighten it, and the Lamb is the Light thereof.

335. xxii, 1. Proceeding out of the Throne of GOD, and of the Lamb.

336. 3. The Throne of GOD and of the Lamb shall be in it; And his Servants shall serve him.

In all these Passages, the Father is stiled GOD absolutely, by way of Eminence; The Construction is self necessarily confining the word, God, to the Person of the Father only. It is reasonable in all other places of the New Testament, to understand the word in the same Sense; excepting the Passages hereafter set down, wherein the Person of the Son singly, has the Title of God given him.

S E C T III.

The Passages, wherein He is stiled God with some peculiar High Titles, Epithets, or Attributes; which, tho' Most of them indeed not absolutely incommunicable, yet in the New Testament are (generally, if not) always, by way of Supreme Eminency, ascribed to the Person of the Father only.

337. **M**AT. xi, 25. I thank thee, O Father, Lord of Heaven and Earth.

See the Note on N^o 2.

338. xv, 31. They glorified the God of Israel.

339. xvi, 16. Christ, the Son of The * Living God.

* How This is the peculiar Character of the Father, See N^o 378, 789, 798, 341, 354, 385.

340. *Mat. xix, 17.* Why callest thou me, Good? There is none GOOD, but One [*Ἔς, one Person,*] that is † God.

† Ὁ πατήρ μὲν δ' ἐν τοῖς ὕψουσιν, My FATHER which is in Heaven; *Clem. Alexand. Pædagog. lib. 1.* And again *Strom. 7,* ὃν μόνον ὄντα θεὸν πατέρα ἀγαθόν, χαρακτηρίζει ὁ σωτὴρ ἡμῶν καὶ θεός, whom our Saviour and God declares to be Alone Good, even God the Father. The Meaning is; that the Father, as he alone is [*Ἀυτοθεός*] GOD of Himself, and Underived; so He only also is [*Ἀυτοαγαθόν*] the original absolute underived GOOD. See N^o 1, and 773.

Irenæus cites the Text *Ἔς ἓν ἀγαθός, ὁ Πατήρ* is thus: There is One that is Good, even the Father *alias 17.* which is in Heaven.

And *Justin* thus: There is one that is Good, even my Father which is in Heaven. *Ἔς ἓν ἀγαθός, ὁ πατήρ μὲν ὁ ἐν τοῖς ὕψουσιν. Dial. cum Tryph.*

Our Lord and Saviour, (*says Origen,*) when a certain Person called him, Good Master; referred back the person to his Father, saying, Why callest thou me Good? There is None Good, but One, that is God the Father. Now if He who was the Son of his Father's Love, spake this well, as being the Image of the Goodness of God, &c. And He cites the Text again in the very same Words, *Comment. in Job. pag. 38,* and in several other places of his works.

Upon which Words of *Quod si daremus, Origen;* the learned Bp. *genem ibi loqui de Christi Bull* makes this Remark: *ito quatenus Deus est,*

If we grant, says he, that Origen there speaks concerning Christ as God, yet the Son may rightly be styled the Image of his Father's Goodness; namely an adequate and perfect Image. And nevertheless, as being the Image of the Father, and not the Father himself; as deriving his Goodness, and the rest of his divine Attributes, and his very divine nature itself, from the fountain of the Father; he might rightly, even in This Sense, yield the pre-eminence to the Father.

And Athanasius himself: The Son, (saith he) when he came into the World, glorified not himself, but his Father; saying to a certain Person that came to him, Why callest thou me Good? • There is none Good, but One, that is God: And to another, that asked, Which is the great Commandment in the Law; giving this Answer, Hear, O Israel, the Lord thy God is One Lord: And teaching his Disciples, saying, My Father is greater than I.

And Novatian; Whom our Lord (says he) deservedly pronounces to be Alone

equidem rectè dicitur Filius Imago bonitatis paternæ, adæquata scilicet & perfecta; & tamen, quatenus Patris imago est, non ipse Pater, hoc est, quatenus ex paterno Fonte bonitatem suam, ut & cætera divinæ naturæ attributa, adeoque ipsam divinam naturam derivatam habet, — haud minùs rectè eâ ratione Patre primas tribuere potuit. Bull. Defensio, Sect. 2, cap. 9, §. 13.

Ἐλθὼν δὲ ὁ υἱὸς οὐχ' ἑαυτὸν, ἀλλὰ τὸν πατέρα ἰδοῦν. λέγων μὲν τῷ προσερχομένῳ, τί με λέγεις ἀγαθόν; οὐδὲν ἀγαθόν, εἰ μὴ εἶς, ὁ θεός. λατρεύοντες δὲ τῷ ἑαυτῷ πατρὶ κοινῶν ἐν τῷ νόμῳ μαρτυροῦντες, ὅτι Ἄκτιστος Ἰσχυρὸς, κύριος ὁ θεός σου κύριος εἰς εἰς. — τὸν δὲ μαρτυροῦντας διδάσκων, ὅτι ὁ πατὴρ μόνος μαρτυρεῖ σου εἰς. Orat. 3. cont. Arianos.

Quem solum meritò Bonum pronunciat Dominus: Cujus bonitatis Good;

Good; of whose Goodness totus testis est Mundus. the Whole World is Witness. De Trinit. cap. 4.

This seems to be the True and Natural Meaning of the Text: And yet it is not impossible, nor improbable, but our Saviour by this manner of Expression might intend to insinuate, that the young Man who thus address'd to him, had given him a Title, which was really due to him in such a Sense, as the person that gave it him was not then at all aware of.

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 39, 89. Also, A Modest Plea for the Scripture-Notion of the Trinity, pag. 194, &c.

341. Mat. xxvi, 63. I adjure thee by *The Living God.*

See N^o 339.

342. 64. --- sitting on the right hand of Power, [Gr. *ἡ ἀνάγκη*, The Power, The Supreme Power.]

343. Mar. v, 7. The Son of *The most High God.*

344. xiv, 61. Christ, the Son of *The Blessed.*

345. Luke i, 32. The Son of *The Highest.*

See N^o 349.

346. 35. The Holy Ghost, --- the Power of *The Highest.*

See N^o 1001.

347. 49. He that is *Mighty.* [Gr. *ἡ δυνάμις*, The Mighty One.]

See N^o 342.

348. 76. The Prophet of *the Highest.*

349. vi, 35. Ye shall be the Children of *The Highest.* [ver. 36. of your Father.]

350. Luke

350. *Luke viii, 28. Jesus, thou Son of God most High.*
351. *Joh. i, 18. No Man hath seen God at any time.*
352. *v, 37. Ye have neither heard his Voice at any Time, nor seen his Shape.*
353. *vi, 46. Not that any man hath seen the Father.*
354. *69. Christ, the Son of The Living God.*
See N^o 339.
355. *xviii, 3. And this is Life eternal, that they might know Thee the only True God, and [that they might know] Jesus Christ whom Thou hast sent; [Gr. ὁ ἀληθινός, Ἰησοῦν υἱόν σου, ἃν ἔσταλεις, ἐν τῷ κόσμῳ.]*
See N^o 5, and 410; and my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 56.

356. *Acts iii, 13. The God of Abraham and of Isaac and of Jacob, the God of our Fathers, hath glorified his Son Jesus.*
357. *iv, 24, 30. Thou art God, which hast made Heaven and Earth and the Sea, and all that is therein; — grant that — Wonders may be done by the Name of thy Holy † Child Jesus.*
† See N^o 869.

358. *v, 30. The God of our Fathers raised up Jesus.*
359. *vii, 2. The God of glory † appeared unto our Father Abraham.*

† *Not that any Man hath seen the Father, Joh. vi. 46: For, no man hath seen God at any Time, Joh. i. 18: Whom no man hath seen, nor can see, 1 Tim. vi, 16: The Invisible God, Col. i, 25: Him who is Invisible, Heb. xi, 27: The King—Invisible, 1 Tim. i, 17. But God appeared to Abraham by Christ, or Christ appeared to him in the Name and Person, in the Authority and Representation of the Father. See N^o 597, 616, 69, 916. See also, Observations on Dr.*

Waterland's Second Defense of his Queries; Observat. IV.

360. *Acts vii, 46, 48. The God of Jacob—: The most High.*

361. *xiv, 15. The Living God, which made Heaven and Earth and the Sea, and all things that are therein.*

How these are peculiar Characters of the Father, See N^o 339, 546, 191.

362. *xv, 8. God, which knoweth the Hearts.*

How This is the proper Character of the Father, and yet in other places Christ also is stiled the Searcher of Hearts. See N^o 669, 773, 805, 786, 988, 340.

363. *17. The Lord, who doth [or, maketh] all these things.*

See N^o 357, 361.

364. *xvi, 17. The Servants of the most High God.*

365. *xvii, 24. God that made the World and all things therein, — Lord of Heaven and Earth.*

See N^o 361, 357.

366. *xxii, 14. The God of our Fathers hath chosen thee, that thou shouldst — see That Just One, and hear the Voice of his Mouth.*

367. *Rom. i, 23. The glory of the Unchangeable God.*

See N^o 13.

368. *iv, 17. God who quickeneth the dead, and calleth those things which be not, as though they were.*

369. *24. Him that raised up Jesus our Lord from the dead.*

See N^o 58.

369* *viii, 27. He that searcheth the Hearts.*

See N^o 362, 669.

370. *Rom.*

370. Rom. ix, 26. *The Children of The Living God.*
See N^o 339.

371. 29. *The Lord of Sabaoth; [of Hosts.]*

372. xi, 36. *Of him, and through him, and to him are all things.*

Viz. *From him all things derive their Being, by him (through his Care and Providence) all things are preserved and governed, to his glory all things shall terminate.*

See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 93.*

373. xv, 33. *The God of Peace be with you all, Amen.*
See N^o 374, 404, 387.

374. xvi, 20. *The God of Peace shall bruise Satan under your feet shortly: The grace of our Lord Jesus Christ be with you.*

375. 25, 26. *The preaching of Jesus Christ, --- According to the Commandment of The Everlasting God.*

376. 27. *To God only wise be glory through Jesus Christ for ever, Amen.*

377. 2 Cor. i, 9. *God, which raiseth the dead.*
See N^o 58.

378. iii, 3. *The Epistle of Christ --- written --- with the Spirit of The Living God.*
See N^o 339.

379. vi, 16. *Ye are the Temple of The Living God.*
See N^o 339.

380. 18. --- *saith the Lord Almighty; [Gr. Παντοκράτωρ, Supreme over All.]*
See N^o 414.

381. 2 Cor. xiii, 11. *The God of Love and Peace shall be with you.*
See N^o 374, 404, 387.

382. Eph. i, 11. *Him who worketh all things after the Counsel of his own Will.*

382* iii; 14, 15. *Unto the Father of our Lord Jesus Christ; of whom the whole Family in Heaven and Earth is nam'd.*
See N^o 634.

382** iv, 6. *One God and Father of All, Who is above all.*

See N^o 411, 414, 1228. See also, *Observations on Dr. Waterland's Second Defense of his Queries; Observat. I, pag. 17. And Observat. II and III.*

383. Phil. iv, 9. *And the God of Peace shall be with you.*
See N^o 374, 404, 387.

384. Col. i, 15. *Who [Christ] is the Image of The + Invisible God, the * first-born of every Creature.*
+ See N^o 11.

* See N^o 937; and my *Commentary on 40 select Texts in Answer to Mr. Nelson, pag. 175.*

385. 1 Thes. i, 9, 10. *Ye turned to God from Idols, to serve the Living and true God;
And to wait for his Son from Heaven.*

386. ii, 4. *God, which trieth our Hearts.*
See N^o 362.

387. v, 23. *The very God of Peace sanctify you --- unto the coming of our Lord Jesus Christ.*

388. 1 Tim. i, 11. *According to the glorious Gospel of the Blessed God.*
See N^o 344.

89. *1 Tim. i, 17. Now unto the King eternal, immortal, + invisible, the only Wise God, be honour and glory for ever and ever, Amen.*

+ See N^o 11, 384.

890. *iii, 15. The Church of The Living God.*
See N^o 339.

891. *iv, 10. We trust in The * Living God, who is the + Saviour of all men.*

* See N^o 339.

+ See N^o 244.

892. *vi, 13. God who quickneth all things ; And — Jesus Christ who, &c.*

893. *15, 16. The Blessed and only * Potentate, the King of Kings and Lord of Lords ;*

Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.

See N^o 13, 414.

* See the Note on N^o 411.

894. *17. But in The Living God. [See N^o 339.]*

895. *Tit. ii, 13. Looking for that blessed hope, and the glorious appearing of the Great God [ἐπιφάνεια τοῦ θεοῦ τοῦ μεγάλου θεοῦ, the Appearing of the + Glory of the Great God,] and (of) our Saviour Jesus Christ.*

+ So *Mat. xvi, 27, and Mar. viii, 38, The Son of Man shall come in the Glory of his Father.*

See also N^o 541 ; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson. pag. 85, &c.* Also, *A Modest Plea for the Scripture-Notion of the Trinity, pag. 251.*

895* *iii, 4, 6. The Kindness and Love of + God our Saviour ; --- which he shed on us abundantly through Jesus Christ our Saviour.*

+ See N^o 244.

396. Heb. i. 3. Sat down on the right hand of *the Majesty in High.*
397. iii. 12. In departing from *The Living God*, [See N^o 339.]
398. vii. 1. Priest of *the most High God.*
399. viii. 1. Who [*Christ*] is set on the right hand of *the Majesty in the Heavens.*
400. ix. 14. How much more shall the Blood of *Christ*, who through the eternal *Spirit* [See N^o 1241] offered himself without Spot to God, purge your Conscience from dead Works to serve *The Living God.* [See N^o 339.]
401. x. 31. Into the hands of *The Living God.* [See N^o 339.]
402. xi. 27. As seeing Him who is Invisible, [Gr. $\tau\acute{o}\ \alpha\iota\sigma\chi\eta\tau\acute{o}\varsigma$, *The Invisible One.*] See N^o 11.
403. xii. 22. Unto the City of *The Living God.* [See N^o 339.]
404. xiii. 20. Now *the God of Peace*, that brought again from the Dead our Lord Jesus, &c.
405. Jam. v. 4. Into the Ears of the Lord of Sabaoth, [of Hosts.]
406. 1 Pet. i. 23. The Word of God which liveth and abideth for ever. [Gr. The Word of the Living God, and who abideth for ever. Or, The Word of the Living God, which (Word) abideth for ever: As in the 25th Verse, But the Word of the Lord endureth for ever.]
407. 2 Pet. i. 17. When there came such a Voice to him [$\epsilon\pi\acute{o}\ \tau\eta\varsigma\ \mu\epsilon\gamma\alpha\lambda\omicron\upsilon\sigma\sigma\epsilon\iota\sigma\iota\varsigma\ \delta\acute{o}\xi\eta\varsigma$] from the Excellent Glory: This is my beloved Son, in whom I am well pleased.
- 407* ii. 1. Denying the Lord [$\alpha\pi\alpha\rho\acute{o}\tau\eta\mu\iota$] that bought them. See N^o 15, 411.
- These Words are generally, and indeed most obviously, (as they appear in *English*) understood of *Christ*;

Christ; who, (says Grotius by mistake,) is sometimes called *Δεσπότης* in the New Testament. And then the Sense would be: *Teaching the lawfulness of Denying Christ, in times of Persecution; or of gratifying the Lusts of the Flesh,* (see ver. 10 and 13 of this chapter, and Jude 4, 7, 8, 12.) notwithstanding their professing of Christianity. Or else, (as Mr. Mede explains the words, in his Discourse upon This Text;) *bowing down to Other Mediators, whether Saints or Angels; invoking and worshipping the Father in Any Other thing, save Christ alone, the Only Agent we must imploy to God before the Throne in Heaven.* But the Comment of Dr. Whitby upon this place, is worth remarking. Christ (says he) *being never stiled Δεσπότης in the New Testament; and St Jude, (ver. 4,) distinguishing this Δεσπότης or Master, from our Lord; it seems most reasonable to interpret This, of God the Father; who is said to have bought the Jews, Deut. xxxii, 6; Is he not thy Father who has bought thee? And the Christians, 1 Cor. vi, 20. Ye are bought with a Price; therefore glorify God in your Body, and in your Spirit, which are God's. Thus far Dr. Whitby. To which may be added, 1 Pet. i; 17, 18. If ye call on the Father, — ye know that ye were not redeemed with corruptible things — but with the precious Blood of Christ. Further: As Christ is no where in the New Testament stiled Δεσπότης, (but God the Father only, as Luke ii, 29; Acts iv, 24; 2 Tim. ii, 21; Jude 4; and Rev. vi, 10;) so in other the most antient Writers, and particularly in Clemens's Epistle, the nearest to the Apostolical Style; the word *Δεσπότης* and *Δεσπότης τῶν πάντων*, [the Supreme Lord of All,] is with great Care continually appropriated to God the Father. The Hereticks therefore the Apostle here means, are the same that St. Jude speaks of in the parallel place, ver. 4. of his Epistle; *Denying the**

the Only Lord God, [τὸν μόνον Δεσπότην Θεόν,] and our Lord Jesus Christ: viz. Denying the Only Lord God who bought us with the precious blood of Christ, and denying our Lord Jesus Christ who was the Price with which we were bought. The same Hereticks St. John also mentions, 1 Joh. ii, 22, 23, He is Antichrist, that denieth the FATHER and the SON; whosoever denieth the Son, the same hath not the FATHER. To deny the Son, in St John's language, is to deny that Christ is really come in the flesh; or to teach that Jesus and Christ are Two Persons, as did Cerintbus.

See N° 982 *, and 982 **.

408. 1 Joh. ii, 20. But ye have an Unction from the Holy One. See N° 17, 420, 429, 431, 340.

409. iv, 12. No Man hath seen God at any time. See N° 353.

410. v, 20, 21. This is The † True God, and eternal Life: Little Children, keep your selves from Idols.

† Some Moderns refer this to Christ, who is immediately before mentioned: But others with All the Antients, and more agreeably to St. John's Style, [See N° 5,] understand it of God the Father, who is also mentioned a little before. And the Construction is not difficult: We know (says the Apostle) that the Son of God is come; and hath given us an Understanding, that we may know Him that is True, [τὸν ἀληθινόν Θεόν, the True God; so the most and best MSS have it, in like manner as Joh. xvii, 3;] And we Are in Him that is True, [in the True God; So the Construction manifestly requires it to be understood of the Same Person as before; ἵνα γινώσκωμεν ΤΟΝ ΑΛΗΘΙΝΟΝ, (θεόν,) καὶ ἵσταν ἐν Τῷ ΑΛΗΘΙΝῳ, we are in That True God,] In (that is, By or Through) his Son Jesus Christ; [so the words are

are rightly rendred in the *Bishops English Bible* in *Henry the VIII's time*:] *This is the true God, and eternal Life; Little Children, keep your selves from Idols.* The Meaning is: This is the True God, whom the Son of God has given us an Understanding to know, and in whom we Are by His Means: This is the True God, and the Way that leads to him: This is, having the Father and the Son, 2 Joh. 9. That is to say, This is the True Religion, and the way to eternal Life, (*viz.* the Worship of the True God by and through his Son Jesus Christ,) who is the Way, the Truth, and the Life;) Beware of Idol-worship. Thus ver. 11th of this Chapter: *This is the Record, that God hath given to us Eternal Life, and this Life is In* [that is, By or Through] *his Son.*

No Writer before the time of the Council of Nice, interprets the words [*This is the True God*] concerning Christ. And how they were understood in the following Age, appears evidently from the Manner in which Epiphanius argues, that Christ ought to be acknowledged as True God, though NOT so stiled by St John.

To God the only-begotten (saith he) the Apostle does not add the Title of, True God. But the Father is stiled, the True God; and the Son, God the only-begotten. And here observe with what accuracy the Scripture speaks. Concerning the Son it is written, that he is God; And though the Title of, True God, is not ascribed to him; yet &c. — For, to the Fa-

‘Οὐ προσέτιθετο δὲ τῷ μονογενεῖ
θεῷ, τὸ, Θεὸς Ἀληθινός. Ἀλλὰ
πρὸς πατέρα γέγραπται, Ἀληθινὸς
Θεὸς. πρὸς υἱοῦ δὲ, ὅτι Μονογενὴς
Θεός. — Καὶ ὅρα μοι τὰ τῶν γρα-
φῶν ἀκριβείαν. — Ἐπὶ τοῦ υἱοῦ γέ-
γραπται, ὅτι Θεὸς ὁ υἱός· καὶ καὶ
ὁ προσέτιται τὸ, Θεὸς Ἀληθινός,
—— Τῷ μὲν πατρὶ τὸ, Θεὸς
Ἀληθινός· τῷ δὲ υἱῷ τὸ, Θεός· Ἀ-
κριβῶς δὲ τῷ υἱῷ τὸ, Θεὸς τὸ
ἀληθινός· τῷ δὲ πατρὶ τὸ, Θεός.
Ancor. Scil. 3, 4. Παρὰ δὲ τοῦ
πατρὸς, Θεὸς Ἀληθινός. —
πρὸς δὲ τοῦ υἱοῦ, ὅτι Θεός καὶ —
ther

ther belongs the Title of, the *ὁ ἀριστοτελες τὸ Ἀληθινός*. *He is*
True God; to the Son, 69. § 32.

the Title of God. On the other side, the Son is styled
 the True Light; the Father, Light. — Again:
 The Father (says he) is styled, True God; the Son,
 God, without the addition of the Title, True.

411. Jude 4. Denying the only Lord God, [*τὸ μόνον Δεσπότην τὸν*
God the only Supreme Governour] and [*ἀρνούμενον*] our Lord Jesus
 Christ.

He [viz. Christ] is Lord
 (saith Athanasius;) who
 is begotten of Him who is
 The Only Lord.

*Κύριος γὰρ ὁ ἐκ τοῦ μόνου ἡ-
 γουμένου Κυρίου. Athanas., ca-
 tra Sabellianos.*

And Basil: Of the Fa-
 ther (saith he) is the Son,
 by whom are all things; and
 with whom, the Holy Ghost
 is always inseparably consi-
 dered. But The Supreme
 God over all, has alone
 That singular Manner of
 Subsistence, by which He is
 The Father, and subsists
 without deriving from any

*Ἐκ δὲ τοῦ πατρὸς ὁ υἱὸς διὰ
 τὸ πάντα, ὃ πάντως τὸ πᾶν
 τὸ ἅγιον ἀχώριστος συνῆκεται.
 — ὁ δὲ ἐν παντί θεὸς, ἕκαστος
 τὸ ἡρώσιμον τὸ αὐτοῦ ἰσχυρισμὸν
 τὸ πατὴρ εἶναι ἐ μονοθεῖας αἰνῶ-
 ῖνος, μόνος ἄχρ᾽ ἢ ἀπὸ
 τούτου πάλιν ὁ σημαίνω, καὶ αὐτὸς
 ἰσχυρισμὸς ἐπιγιγνώσκεται. Basil
*ad Greg. Nyss. Epist. 43.**

Cause: And by This Character, He is peculiarly distin-
 guished; [as the Son is by the Character of, Μονο-
 γενής, the Only-begotten.]

He is The only Potentate, because He alone hath
 all Power of Himself; and whosoever else hath any,
 hath it from Him, either by donation or permission.
 Pearson on the Creed, pag. 43. Edit. 4.

See N^o 15, 393, 414, and 407^e; and my Commen-
 tary on 40 select Texts, in Answer to Mr. Nelson, pag.
 109.

412. Jude 25. To the only Wise God † our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.

† See N^o 7, and 244.

413. Rev. i, 4. From Him which is, and which was, and which is to come, [ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.] and from Jesus Christ, &c.

414. 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, [in several MSS, ὁ Θεὸς ὁ ὢν, the Lord God,] which is, and which was, and which is to come, the Almighty [Gr. ὁ Παντοκράτωρ, the Supreme Lord over all.]

That this Verse is meant of the Father, appears evidently from ver. 4, where "He which is and which was and which is to come," is used as the Distinguishing Character of the Person of the Father; And from the Introduction of this Verse, as it is found in the best MSS, λέγει κύριος ὁ Θεός, saith the Lord God; And from the Addition of the word παντοκράτωρ, which in Scripture is ALWAYS applied to the person of the Father only; and so it is in All Creeds, particularly in the Apostles Creed, and in the Nicene Creed, and in the Athanasian Creed itself, according to H. Stephens's Greek Copy: He sitteth on the right hand (τοῦ πατρὸς δεξιὸν παντοκράτωρ,) of the Father, God Almighty.

*Tis also remarkable that the Apostle in this chapter, (See Observations on Dr. Waterland's Second Defense of his Queries; p. 22.) as an Introduction to the following Revelation, repeats several times the characters of the distinct persons concerned therein. In the First Verse is mentioned God, that is, the Father, who gave the Revelation; and Jesus Christ, to whom the Revelation was given; and the Angel who was sent to signify it unto John. In the Second verse is mentioned the Word of God, and the Testimony of Jesus Christ. In the Fourth and Fifth verses, is a Salutation from Him which is and which

Was, and which is to Come, and from the Seven Spirits which are before his Throne, and from Jesus Christ the Faithful Witness. In the Eighth, Ninth and Tenth Verses, is mentioned again The Majesty of the Father who gave the Revelation, the Testimony of the Son, and the Inspiration of the Spirit. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is and which was and which is to come, the ALMIGHTY. I John, — for the Word of GOD, and for the Testimony of JESUS CHRIST. I was in the SPIRIT, &c.

John (says Irenæus) preached One God Supreme over all, and One only-begotten Son Jesus Christ.

Τὸ Ἰωάννην ἴνα Θεὸν παντοκράτορα, καὶ ἡμᾶς μετογενῆ Χριστὸν Ἰησοῦν κυρίωςοντο. Iren. Lib. 1. c. 1. § 19.

And Justin Martyr: Ye have slain (says he) the Just One; and ye reject the Supreme God over all, and maker of all things, who sent him.

Ἀποκτείνετε τὸ δίκαιον, — καὶ τὸ πᾶν ἔκτισται αὐτὸν παντοκράτορα καὶ ποιητὴν τῶ ὅλου Θεὸν ἀδοκίματι. Dial. cum Tryph.

And again: The Supreme Lord over all (saith he) and Creator of all things, the Invisible God himself, — sent unto Men his Holy Word, [viz. Christ.]

Αὐτὸς ὁ παντοκράτωρ καὶ παντοδύναμος καὶ ἀόρατος Θεός, — τὸ λόγον τὸ ἅγιον — σὺν αὐτοῖς ἀπέστειλεν. Epist. ad Diognetum.

And Clemens Alexandrinus: Our Lord (says he) taught, that God the Father Only and Alone is supreme over All, whom none knoweth, but the Son.

Ὅτι Θεὸς καὶ πατὴρ εἷς καὶ μόνος ὁ Παντοκράτωρ, οὗ οὐδὲς ἔγνω εἰ μὴ ὁ υἱός. Strom. 7.

And in All Antient Writers, wherever the word Παντοκράτωρ is used, as in this Text, in an absolute construction; 'tis always applied to the person of the Father. So that Clemens Alexandrinus, when, in

a limited construction, he styles the Son παντοκράτορα θεὸν λόγον; explains distinctly his own Meaning by these parallel words, ὁ πάντων κύριος — ἐκκυρητῶν τῷ τῷ παντοκράτορος θελήματι πατρός; Strom. 7. And Tertullian, alledging that *This* and all Other Names or Titles of the Father, may be applied to the Son [nomina PATRIS in Filium competisse, contr. Prax. c. 17;] expressly adds, that they are applied to him *As coming in his Father's Name*: So that the Son is, in a Sense Proper to Him, upon a Ground peculiar to Himself, [SUO jure Deus Omnipotens, QUA Sermo Dei Omnipotentis; QUAq; omnium ACCEPTIT potestatem,] God Almighty, AS being the Word of God Almighty, and AS having RECEIVED Power over All. And in a like sense, the same Author elsewhere uses the words, suo Statu.

The only Antient Author I have met with, that applies this Text to the Son, (and He by learned men generally esteemed spurious) is Hippolytus. And His words are these καλῶς εἶπε παντοκράτορα χριστόν. Τέτο γὰρ εἶπεν, ὅπερ καὶ αὐτῷ μαρτυρήσει ὁ χριστός. Μαρτυρῶν γὰρ χριστός ἔφη, Πάντα μοι παραδέδοται παρὰ τῷ πατρός. — Παντοκράτωρ παρὰ πατρός κατεσχάθη χριστός. — Πάντων κρατεῖ, αὐτῷ δὲ ὁ πατήρ. John well styles Christ, Almighty. For *This* is what Christ testifies concerning Himself, saying, "All things are delivered unto me of my Father." Christ is appointed of the Father, Lord over All. He ruleth over all, and the Father over Him. Contr. Noëtum, § 6.

Παντοκράτωρ [Supreme over All] was ordinarily by the Antients (saith the learned Bp. Pearson) taken for the Father. As Origen, book the 7th against Celsus; [τὰς προφητείας &c.] — "the Prophecies in which" (saith he) either (Θεὸς Παντοκράτωρ) the Supreme "God over all, or the Son of God, or the Holy " Spirit was believed to be the Speaker." And according to this general Confession did Polycarp begin his

Prayer at his Martyrdom ; *Κύριε ὁ Θεὸς ὁ Παντοκράτωρ* &c. " O Lord God Almighty, [or Supreme over " all ;] the Father of thy beloved and blessed Son " Jesus Christ. " — *And Constit. Apost. lib. 1. procem.* *Οἱ παρρησίαν εἰληφοῦτες τὸν Παντοκράτορα πατέρα καλεῖν*, " Who have taken confidence to call " the Supreme God, Father. " *Pearson on the Creed, pag. 41, Edit. 4th.*

Again, pag. 42. *By the First*, [the Title *Παντοκράτωρ*, Almighty,] *They* (the Antients) *seem to signify the Rule and Dominion which God bath over all.* And again : *From the Use of the sacred Writers, from the* * *Notation of the Word in Greek, and* * *Παντοκράτωρ, from the Testimony of the Antient Fathers, the Ruler of All.* we may well ascribe unto God the Father, in the Explication of this Article, [I be- live in God, the Father Almighty, *παντοκράτορα*,] the dominion over All, and the rule and government of All.

Again, pag. 43. *He——is——the only Potentate ; because He alone bath all Power, of Himself ; and who- soever else bath any, bath it from Him, either by dona- tion or permission. And again : He bath all Power over every thing, as being Absolute and Supreme.*

And pag. 47. *This Dominion I believe most abso- lute in respect of its Independency, both in the Original, and the Use or Exercise thereof.*

See N^o 411, 393, 539. See also, *Observations on Dr. Waterland's Second Defense of his Queries ; Ob- servat. II and III.*

415. *Rev. iv ; 2, 5.* A Throne was set in Heaven, and one sat on the Throne.

• And there were seven lamps of Fire burning before the Throne, which are the seven Spirits of God.

416. *Rev.*

416. Rev. iv; 8. Holy, Holy, Holy, Lord God Almighty, [Gr. ὁ παντοκράτωρ, Supreme Lord over All,] which ~~was~~ and is and is to come.

See N^o 414.

417. 9, 10, 11. --- thanks to him that sat on the Throne, who ~~liveth~~ for ever and ever;
--- before him that sat on the Throne, and --- ~~liveth~~ for ever and ever.
--- Thou hast created all things; and for thy pleasure they Are, and were created.

418. v, 13. Unto Him that sitteth upon the Throne, and unto the Lamb.

419. 14. Worshipped † Him that liveth for ever and ever.
† As 1 Tim. vi, 16. Who only bath Immortality;
That is, Who only has it of Himself, absolute and underived and independent of Any.

See N^o 339, 340.

420. vi, 10. How long, O Lord, Holy and True. [Gr. ὁ Διςπότης ὁ ἀγίος ὁ ἀλάδων, O Thou that art the Supreme Governour, Holy and True.]

421. vi, 16. Hide us from the face of Him that sitteth on the Throne, and from the Wrath of the Lamb.

422. vii, 2. Having the Seal of The Living God.
See N^o 339.

423. 10. Salvation to our God which sitteth upon the Throne, and unto the Lamb.

424. 24, 15. --- have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the Throne of God; --- and He that sitteth on the Throne, shall dwell amongst them.

425. x, 6. And swear by him that liveth for ever and ever, who created Heaven and the Things that therein are, and the

Earth and the Things that therein are, and the Sea and the Things which are therein.

See N^o 361.

426. Rev. xi. 13. And gave glory to *The God of Heaven.*

427. 16, 17. --- fell upon their Faces, and worshipped God; Saying, We give thee Thanks, O Lord God Almighty, [*ὁ παντοκράτης*, Supreme Lord *ov:r* all,] which art, and wast, and art to come.

See N^o 414, 416.

428. xiv, 7. Fear God, --- that *made Heaven and Earth and the Sea and the Fountains of Water.*

How this is the peculiar Character of the Father, See N^o 191, 546, &c.

429. xv; 3, 4. And they sing the Song of *Moses* the Servant of God, and * the Song of *the Lamb*, saying; Great and Marvellous are thy Works, Lord God Almighty, [*ὁ παντοκράτης*, Supreme Lord over all;]

--- For Thou † only art Holy, [Gr. *ὁ ἅγιος ὁ ὢν* Or^o] &c.

* See N^o 994.

† See N^o 408, 420, 431, 340.

430. 7. The wrath of God who liveth for ever and ever.

See N^o 339.

431. xvi, 5. Thou art righteous, O Lord, which art and wast, and shalt be. [Gr. *ὁ ὢν καὶ ὢν, ὁ ὢν* Or^o, which art and wast, and who art the Holy One.]

See N^o 414, 429.

432. 7. Even so, Lord God Almighty [*παντοκράτης*, Supreme Lord over all,] true and righteous are thy judgments.

See N^o 414.

433. 11. And blasphemed *The God of Heaven.*

434. Rev. xvi, 14. That great day of God Almighty, [*παντοκράτωρ*, Supreme over all.]

See N^o 414.

435. xix; 4, 6, 7. --- worshipped God that sat on the Throne; saying,

--- Alleluia; for the Lord God Omnipotent, [*ὁ παντοκράτωρ*, Supreme over all,] reigneth.

--- for the Marriage of the Lamb is come.

436. 13, 15. His Name is called, the Word of God:

And He treadeth the Wine-press of the fierceness and Wrath of Almighty God, [*ὁ θεὸς ὁ παντοκράτωρ*, of God the Supreme Lord over all.]

437. 17. --- unto the Supper of The Great God. [of God Almighty, *παντοκράτωρ*, ver. 15.]

438. xx; 11, 12. And I saw a great white Throne, and him that sat on it; from whose Face the Earth and the Heaven fled away, and there was found no place for them;

And I saw the dead, small and great, stand before God.

See N^o 82, 93.

439. xxi; 5, 6, 7. And He that sat upon the Throne said, Behold, I make all things new; ---

--- I am Alpha and Omega, the Beginning and the End; ---

--- And I will be his God, and he shall be my Son.

440. xxi, 22. For the Lord God Almighty [*παντοκράτωρ*, Supreme Lord over all.] and the Lamb, are the Temple of it:

In the Greek it is, (*ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ καὶ ὁ ἀρνίος ἐστὶν, καὶ τὸ ἅγιον.*) The Lord God Almighty is the Temple of it; and also, the Lamb.

441. xxiii, 6. The Lord God of the Holy Prophets, &c.

That these Words are spoken of the Father; (besides that the Words [Lord God] are never used together, but of the Person of the Father;) appears from their Connexion with what goes before: ver.

3. The Throne of God and of the Lamb, shall be in it, ver. 4. And His Name shall be in their Foreheads; [As *ch.* 3, 12, I will write upon him the Name of my God; And *ch.* xiv, 1. Having His Father's Name written in their Foreheads.] Ver. 5, For the Lord God giveth them Light. ver. 6, And the Lord God of the Holy Prophets sent, &c.

S E C T. IV.

The Passages wherein it is declared, that All Prayers and Praises ought primarily to be offered to Him, and that every Thing ought to be directed ultimately to His Honour and Glory.

441* **M**AT. iv. 10. See below, N^o 447.

442. v, 16. — And glorify your Father which is in Heaven.

443. vi, 6. Pray to thy Father which is in Secret.

444. 9. Our Father, which art in Heaven, &c.
See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 114.

445. vii, 11. — That your Father which is in Heaven, give good things to them that ask Him.

446. xviii; 19, 20. If two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.

For where two or three are gathered together in my Name, there am I in the midst of them.

447. Luke

447. *Luke iv, 8; and Mat. iv, 10. It is WRITTEN. [Deut. vi; 13, 14; and 1, 20.] Thou shalt worship the Lord thy God, and HIM ONLY [not his Nature or Essence, but Himself, his Person, ἀντὶ πρόσωπου. Him Only] shalt thou serve.*

See N^o 8, 340, and 689; and Part II, § 43, 44, and 51; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 238, 250, 270, 286, 288, 307.*

It has been inferred from this Text; since the *Lord God*, (which is here manifestly meant of the Person of the *Father*, as our Saviour himself has also expressly explained it; *Job. iv; 21, 23; Job. viii, 54; and Job. xx, 17,*) is *Alone* to be served and worshipped, exclusive of all Other Beings, of all Other Persons, of all Others whatsoever, from being worshipped as *That God*, who here requires to be worshipped *Alone*; and yet in the New Testament there is confessedly a Worship given also to *Christ*; that therefore the *Father* and the *Son* are not really *Two* distinct Persons, but *One* and the same *Individual*. But the Answer is very plain: That,

As in Scripture the *Son* is stiled *God*; and yet at the same time the *Father* is called the *One God*, 1 *Cor. viii, 6*, and *Eph. iv, 6*; and the *Only True God*, *Joh. xvii, 3*; because He only is (ἀντὶ ὁμοσεως) *God Self-existent*, and of Himself:

As the *Son* is stiled *Lord of all*; and yet at the same time the *Father* is called the *Only Lord God*, *Jude 4*; because He only is *Lord*, by original undervived Authority:

As the *Son* is affirmed to have in him all the *Treasures of Wisdom and Knowledge*; and yet at the same time, the *Father* is called *God Only Wise*, *Rom. xvi, 27*; because He only hath *Wisdom unoriginated*:

As the *Son* hath *All Power both in Heaven and Earth*; and yet the *Father* is stiled *The Only Potentate*, 1 *Tim. vi, 15*; because He only hath *Power absolutely and originally of Himself*:

As the Son is immortal, and the Spirit immortal; and yet of the Father it is asserted that He only hath Immortality, 1 Tim. vi, 16; because He only has it independent and underived:

As the Son is Good, and the Spirit is Good; and yet of the Father it is declared, that there is None Good but One [εἷς, One Person,] that is God, Mat. xix, 17; because He Only is the original absolute underived Good, [see N^o 340 and 773:]

As the Son is Holy, and the Spirit Holy; and yet of the Father it is affirmed in the Song of the Lamb, that He Only is Holy, Rev. xv, 4; because He only is the unoriginated Fountain of Holiness:

So in This Text likewise we are taught, that God only, [αὐτὸς μόνος, He, his Person, Himself only] is to be SERVED and Worshipped; And yet at the same time it is expressly and very consistently declared, Dan. vii, 14, that to Him [to the Messiah] was given Dominion and Glory, and a Kingdom, that all People and Nations — should SERVE Him. See the Note at the end of Sect. 35, Part II. And also That on Sect. 39.

448. Luke. xi, 13. How much more shall your Heavenly Father give the Holy Spirit to them that ask Him.

449. Job. iv, 23. But the Hour cometh, and Now is, when the true Worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him.

450. xii, 28. Father, glorify Thy Name: Then came there a Voice from Heaven, saying; I have both glorified it, and will glorify it again.

451. xiv, 13, 14. And whatsoever ye shall + ask in my Name, That will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

+ Ask The FATHER in my Name, ch. xv, 16; and xvi, 23. And so some MSS read also in This Place.

452. Job,

452. *Job. xiv; 13.* That the *Father* may be glorified in the Son.
453. xv. 8. Herein is *my Father glorified*, that ye bear much Fruit; so shall ye be my Disciples.
454. 16. Whatsoever ye shall ask of the *FATHER* in my Name, he may give it you.
455. xvi; 23, 24. In that day ye shall ask Me nothing. — Whatsoever ye shall ask the *FATHER* in my name, he will give it you.
Hitherto have ye asked nothing in my Name: Ask, and ye shall receive; that your joy may be full.
456. 26, 27. At that day ye shall ask in my Name: And I say not unto you, that I will pray the Father for you; For the Father himself loveth you, &c.
457. *Acts. iv; 24, 30.* They lift up their Voice to God, saying; Lord, thou art God; — grant that — wonders may be done by the Name of thy Holy + Child Jesus.
+ See N^o 869.
458. *Rom. i, 8.* I thank my God, through Jesus Christ.
459. 9. God — whom I serve [Gr. whom I worship] in the Gospel of his Son.
460. vii. 25. I thank God, through Jesus Christ our Lord.
461. viii; 26, 27. The Spirit itself maketh Intercession for us —; and He that searcheth the Hearts, knoweth what is the * Mind of the Spirit; because he maketh Intercession for the Saints according to the Will of GOD, [Gr. *κατὰ τὴν ἐκκλησίαν, intercedes with GOD.*]
* Note; these Words, *ἐνὸνμα τῷ πνεύματι*, the Mind of the Spirit, are a very strong Argument for the real Personality of the Holy Ghost.

462. *Rom. xv, 6.* That ye may with one mind and one mouth glorify God, even the Father [or, the God and Father, & One & same] of our Lord Jesus Christ.

463. 7. As Christ also received us, to the Glory of God.

464. 30. I beseech you, brethren, for the Lord Jesus Christ's sake, and for the Love of the Spirit, that ye strive together with me in your Prayers to God for me.

465. *xvi, 27.* To God only Wise, be glory through Jesus Christ for ever, Amen.

466. *1 Cor. i, 4.* I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ.

467. *xv, 57.* Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.

468. *2 Cor. i, 3.* Blessed be God, even the Father of our Lord Jesus Christ.

469. 20. For all the Promises of God in Him [in Christ] are yea; — unto the glory of God by us.

470. ii, 14. Thanks be unto God, which always causeth us to triumph in Christ.

471. ix, 13. — they glorify God, for your professed subjection unto the Gospel of Christ.

472. *Gal. ii, 5.* To whom be glory for ever and ever, Amen.
The Word, *whom*, is ambiguous in this place; and may refer either to Christ, or to God. But, in the most natural construction of the Words, it refers to God, the Father.

473. *Ephes. i, 3.* Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

474. *Ephes.*

474. *Ephes. i; 6, 7.* To the Praise of the glory of his [the Father's] Grace, wherein He hath made us accepted in the Beloved, [viz. in Christ;]
In whom we have Redemption through his Blood, &c.

475. 12. That we should be to the Praise of His [viz. the Father's] Glory; who first trusted in Christ.

476. 14. Which [Spirit] is the Earnest of our Inheritance,— unto the † Praise of HIS Glory.

† The Praise of God, the Father; as appears from the same Phrase repeated twice before, *ver. 6 & 12*: Though, in this 14th verse, the first obvious construction of the Words, does indeed refer them to Christ, as being last mentioned, *ver. 13*.

477. 16, 17. --- cease not to give Thanks for you, making mention of you in my Prayers;

That the God of our Lord Jesus Christ, the Father of glory, &c.

478. ii; 16, 18. And that he [viz. Christ] might reconcile Both unto God. — Through Him we Both have an Access, by one Spirit, unto the Father.

479. iii. 12. In whom we have boldness and access [to the Father;] with confidence by the Faith of Him.

480. 14, 16. I bow my knees unto the Father of our Lord Jesus Christ;

--- that He would grant you, &c.

481. 21. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, world without end, Amen.

482. v; 19, 20. Singing --- in your Heart † to the Lord; Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ.

† See N^o 713, 722, 492.

483. *Ephes. vi. 18. Praying always with all Prayer and Supplication in the Spirit.*

484. *Phil. i; 3, 4, 6. I thank my God upon every remembrance of you.*

Always in every *Prayer* of mine for you all, making request with joy.

Being confident of this very thing, that *He* which hath begun a good work in you, will perform it until the day of *Jesus Christ*.

485. 11. Filled with the Fruits of righteousness, which are by *Christ Jesus*, unto the *Glory and Praise of God*.

486. ii. 11. And that every Tongue should confess that *Jesus Christ is Lord*, to the glory of *God the Father*.

487. iii. 3. Which worship *God in the Spirit*, and rejoice in *Christ Jesus*.

488. iv; 6, 7. In every thing by *Prayer and Supplication with Thanksgiving*, let your request be made known unto *God*.

And the peace of *God* -- shall keep your Hearts and Minds through *Christ Jesus*.

489. 20. Now unto *God and our Father*, [even our Father] be glory, for ever and ever, Amen.

490. *Col. i. 3. We give thanks to God and the Father* [or, the *God and Father*, *τῷ θεῷ καὶ πατρί*] of our *Lord Jesus Christ*; praying always for you.

491. 12. *Giving thanks unto the Father.*

492. iii; 16, 17. In Psalms and Hymns and Spiritual Songs, singing with grace in your hearts † to the *Lord*.

And whatsoever ye do in word or deed, do all in the Name of the *Lord Jesus*, giving thanks to *God and the Father* by *Him*.

† See N^o 722, 713, and 482.

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493. Col. iv ; 2, 3. Continue in Prayer, --- with *Thanksgiving*,
--- *praying* also for Us, that *God* would open unto us a
door of utterance, to speak the mystery of *Christ*.

494. 1 *Thef.* i ; 1, 2. Grace --- from *God our Father*, and the
Lord Jesus Christ,
We give thanks to *God* always, &c.

495. iii, 9, 10, 11. What *Thanks* can we render to *God* a-
gain for you, for all the Joy wherewith we joy for your sakes
before *our God*.

Night and day *praying* exceedingly, that we might see
your Face, &c.

Now *God himself* and *our Father*, [or *God himself* even *our*
Father, or, *our God* and *Father himself*,] and *our Lord Jesus*
Christ, direct our way unto you.

496. 2 *Thef.* i ; 2, 3. --- from *God our Father*, and [from] the
Lord Jesus Christ,
We are bound to *thank God* always, &c.

497. 11, 12. We *pray* always for you, that our *God* would
count you worthy ---

That the Name of our *Lord Jesus Christ* may be glorified in
you, and ye in Him, according to the grace of *our God* and
[of] the *Lord Jesus Christ*.

498. ii, 13. We are bound to *give thanks* always to *God*
for you, brethren beloved of *the Lord* ; because *God* hath,
&c.

499. 1 *Tim.* i, 17. Now unto the King *Eternal*, *Immortal*, † *In-*
visible, the only *Wise God*, be Honour and Glory for ever and
ever, Amen.

† See N^o 11.

500. ii ; 1, 3, 5. That first of all, *Supplications*, *Prayers*, *In-*
tercessions and giving of *Thanks*, be made for all men. ---

For

For this is good and acceptable in the Sight of † God our
Saviour.

— For there is *One God*, and *One Mediator*, &c.

† Viz. *the Father*. See N^o 244; and my *Commentary*
on 40 select Texts, in Answer to Mr. Nelson, pag.
84, 85.

501. 1 Tim. ii; 5, 8. For there is † *One God*, and *One Media-*
tor, &c.

I will therefore, that men pray every where, lifting up ho-
ly hands, &c.

† See my *Commentary* on 40 select Texts, in Answer
to Mr. Nelson, pag. 115.

502. v. 5. Trusteth in God, and continueth in Supplica-
tions and Prayers night and day.

503. vi; 14, 15, 16. The appearing of our Lord *Jesus*
Christ; which He [viz. *God the Father*] shall shew: Who is
the Blessed and Only Potentate, the King of Kings and
Lord of Lords;

Who only hath Immortality, dwelling in the Light which
no man can approach unto, whom no man hath seen or can
see, to whom be Honour and Power everlasting, Amen.

504. 2 Tim. i; 2, 3. Peace from God the Father; and [from]
Christ Jesus our Lord.

I thank God, whom I serve from my Fore-Fathers with
pure conscience, that without ceasing --- in my Prayers night
and day.

505. Philem. iv, 5. I thank my God, making mention of thee al-
ways in my Prayers:

Hearing of thy Love and Faith, which thou hast towards
the Lord *Jesus*.

506. Heb. iv; 14, 16. Seeing then that we have a great High-
Priest, that is passed into the Heavens, *Jesus the Son of God*; ---
Let us therefore come boldly unto the Throne of Grace, that
we may obtain Mercy, &c.

507. Heb.

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507. *Heb. vii. 25.* Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make *Intercession* for them.

508. *x; 21, 22.* Having an High-Priest, [*Gr. a Great Priest, viz. Christ,*] over the House of God; Let us draw near with a true Heart, in full Assurance of Faith.

509. *xiii, 15.* By him therefore let us offer the Sacrifice of Praise to God continually.

510. *1 Pet. i, 3.* Blessed be the God and Father of our Lord Jesus Christ.

511. *17, 18, 19.* And if ye call on the Father, Forasmuch as ye were — redeemed — with the precious Blood of Christ.

512. *21.* Who by him [*by Christ,*] do believe in God, that raised him up from the dead, and gave him glory; that your Faith and Hope might be in God.

513. *ii, 5.* To offer up spiritual Sacrifices acceptable to God through Jesus Christ.

514. *iii, 18.* For Christ also hath once suffered for Sins, that he might bring us to God.

515. *iv, 11.* That God in all things may be glorified, through Jesus Christ.

516. *v; 10, 11.* The God of grace, who hath called us unto his eternal glory by Christ Jesus; — strengthen, settle you; To Him be glory and dominion for ever and ever, Amen.

517. *1 John iii; 21, 22, 23.* Then we have confidence towards God; And whatsoever we ask, we receive of him, because we keep his Commandments;

I

And

And this is his Commandment, that we should believe on the Name of *his Son Jesus Christ*.

518. 1 *John* v. 14. And This is the Confidence that we have in Him; that if we ask any thing according to his Will, he beareth us.

It is ambiguous by the Construction of the Words, whether This refers to *Christ*, or to *God*. But by the Scope of the whole Discourse, it seems rather to refer to *God*, the *Father*.

519. *Jude* 20. Praying, in the Holy Ghost.

520. 25. To the only wise God our + Saviour, be glory and majesty, dominion and power, both now and ever, Amen.
+ See N^o 16, and 244.

521. *Rev.* iv. 8. Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

See N^o 414.

522. 9, 10, 11. And when those Beasts [*Gr. ζῷα, Living Creatures*, the living Creatures full of Eyes, the whole Multitude of the Church,] give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever;

The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying;

Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for thy Pleasure they Are, and were created.

See N^o 361.

523. v. 14. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

See N^o 339.

524. vii; 11, 12. — fell before the Throne on their Faces, and worshipped God, saying, Amen, Blessing and glory and wisdom

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wisdom and thanksgiving and honour and power and might, be unto our God for ever and ever, Amen.

525. *Rev. xi ; 16, 17. — fell upon their Faces, and worshipped God,*

Saying, *We give thee Thanks, O Lord God Almighty, which art, and wast, and art to come.*

See N^o 414.

526. *xiv ; 6, 7. — The everlasting Gospel — ;*
Saying with a loud voice, *Fear God, and give glory to him — ;*
and *worship HIM that made Heaven and Earth, and the Sea*
and the Fountains of Water.

See N^o 361.

527. *xv ; 3, 4 And they sing the Song of Moses the Ser-*
vant of God, and the * *Song of the Lamb, saying ; Great and*
Marvellous are thy Works, *Lord God Almighty ; just and true*
are thy Ways, thou King of Saints.

Who shall not fear thee, O Lord, and glorify thy Name ?
For *Thou only art Holy ; for all Nations shall come and wor-*
ship before thee.

See N^o 414.

* See N^o 994.

528. *xix, 1. Salvation and glory and honour and power, unto*
the Lord our God.

529. *4, 5, 6, 7. — fell down and worshipped God that*
sat on the Throne, —

Praise our God, all ye his Servants, and ye that fear him,
both small and great.

— *Alleluia ; for the Lord God Omnipotent reigneth.*

Let us be glad and rejoice, and give honour to him ; For the
Marriage of *the Lamb* is come.

See N^o 414.

530. 10. *Worship God : For the Testimony of Jesus,*
is the Spirit of Prophecy ; [or, The Spirit of Prophecy is (on-
ly) the Testimony of Jesus.]

These Words are by most Commentators inter-
preted very obscurely. The Meaning seems to be ;

76 *The Father the ultimate Object, &c. Chap. I.*

Worship God only, (saith the Angel,) and not Me ; For I am only your Fellow-servant, a prophetic Spirit, sent forth to bear Testimony concerning Jesus, as you your self also do.

531. *Rev. xxii; 3, 4. The Throne of God and of the Lamb, shall be in it ; and his Servants shall serve him, [Gr. shall worship him ;] And they shall * see his Face, and his † Name shall be in their Fore-heads.*

** As, Matth. v, 8. They shall see God.*

† As, ch. xiv, 1. Having his Father's Name written in their Fore-heads.

532. *See thou do it not: --- worship God. See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 117.*



10. Worship God: For his Testimony of Jesus is the Spirit of Prophecy; [or, The Spirit of Prophecy is (or) the Testimony of Jesus.] These Words are by most Commentators interpreted very obscurely. The Meaning seems to be: ---

CHAP.

CHAPTER II.
Of the SON of GOD.

SECT. I.

The Passages of the New Testament, wherein He is (or has been supposed to be) styled God.

533. **M**AT. i. 23. They shall call his Name *Emmanuel*; which, being interpreted, is, *God with us.*

The Word, *God*; in this place, is either meant of *the Father*: And then it signifies, his manifesting himself to us more *immediately*; his speaking unto us in *these last days*, by his own Son, Heb. i. 1. Or, if it is to be understood of *the Son*; then it signifies, his taking upon him humane Flesh, and dwelling familiarly amongst us.

'Tis usual, in prophetick Expression, to fortel that *God Himself* will do That, which in the Event He does *by his Son*: 'Tis the Style which runs through the whole Bible. The Name *Emmanuel* [*God with us*] and *Jehovah-Tsidkenu* [*the Lord our Righteousness*] and the like; prove nothing more (in Point of Argument,) than even the Names of Places, *Jehovah-Jireb*, *Jehovah-Sammah*, *Jehovah-Shalom*, *Jehovah-Nissi*, &c.

534. **L**uke i; 16, 17. Many shall be [*viz. John the Baptist*] turn to *the Lord their God*; And he shall go before Him, &c.

Though these Words [*the Lord their God*], in the Style of St. *Luke*, and according to the whole Analogy

logy of Scripture, cannot but signify *the Father*, (for *the Son* is no where so styled:) yet, (which hardly any Commentators have taken notice of,) they are, in strictness of Construction, immediately connected with the following Word, *Him*; which must necessarily be understood of *Christ*. Concerning which manner of speaking, see N^o 538, 293, and 533.

See also my *Commentary on 40 select Texts, in Answer to Mr. Nelson*, p. 119.

535. *John* i; 1, 2. In the beginning was the Word, and the Word was with *GOD*, and the Word was *God*.

The same was in the Beginning with *GOD*.

In the beginning.] Before all Ages; before the Creation of the World; *before the World was*, *John* xvii, 5. And ver. 3d of This Chapter, *All things were made by him, and without him was not any thing made, that was made.* And ver. 10, *The World was made by him.* Thus was this Phrase constantly understood, in the Primitive Church. The Interpretation of the Socinian Writers; who understand, *In the Beginning*, to signify only, *At the first Preaching of the Gospel*; is a very forced Sense.

Was the Word.] The Word, the Oracle of God, the Great Revealer of the Will of God to Mankind. *Rev.* i, 5, *The Faithful Witness.* *Rev.* iii, 14, *The Faithful and True Witness.* *Rev.* xix, 11, *Faithful and True.* *Rev.* xix, 13, *And his Name is called, the WORD of God.* And accordingly *Beza*, in His translation, renders this Phrase *ἐν ἀρχῇ ἦν ὁ λόγος*, *In the Beginning was* (Sermo ille) *THAT Word*.

In like manner as *Christ* is styled (*Job.* xiv, 6; and 1 *Job.* i, 2,) the *Way*, the *Truth*, and the *Life*; upon account of his shewing us the true way to eternal Life: And as he is styled (1 *Cor.* i, 24,) the *Power of God*, and the *Wisdom of God*, upon account of the *Wisdom* and *Power* of God being manifested

feſted in and by Him : So here he is ſtyled (ὁ λόγος) *the Word*, becauſe he does λέγειν ; he does, as *Revealer, Law-giver, and Judge*, [*Patris voluntatem, jus, ſententiam Dicere,*] *declare the Will, the Laws, the Sentence* of his Father.

That this Phraſe could in Antient times have no real Difficulty or Ambiguity in it, appears plainly from the following Expreſſions in Other Writers.

The Angel (ſays Philo,)
who is his WORD.

Τὸν δὲ Ἀγγέλων, ὅς ἐστι Λόγος.
Leg. Allegor. lib. 2, p. 93.

Again : *His Angels and WORDS.*

Τὰς Ἀγγέλους καὶ Λόγους αὐτοῦ.
Ibid.

Again : *By his Angels and WORDS.*

Δι' Ἀγγέλων καὶ Λόγων. *Ibid.*

Again : *the Angel, the WORD that miniſters to God.*

Ἀγγέλους, ὑπηρετοὺς τοῦ Θεοῦ λόγου. *De Nom. mutat. p. 1058.*

And Juſtin : *They call Him the WORD, becauſe he brings Meſſages from the Father to Men.*

Λόγος καλῶνται, ἐπειδὴ καὶ τὰς παρὰ τοῦ πατρὸς ὑμῶν φέρει τοῖς ἀνθρώποις. *Dialog. cum Tryph.*

[He is here indeed ſpeaking of the opinion of Others, but not differing from them *Himſelf* in *This Particular.*]

And again : *This ought not to ſeem ſtrange to you [Gentiles,] who feign your Mercury to be the WORD and Meſſenger of God.*

Καὶ οὐ τῆτο ἴστω ὑμῶν, τοῖς τὸν ἑμῶν λόγον τὸν παρὰ τοῦ ἀγγελοῦ λέγουσιν. *Apolog. 2.*

[*Note* : The Learned Bp. Bull, *Seſt. 2, cap. 4. § 2*, citing theſe words, *κοινὸν τῆτο ἴστω ὑμῶν* ; and omitting the words next following, in which the main Streſs of the paſſage lies ; does not do Right to Juſtin.]

And Irenæus : *The Father of our Lord Jeſus Chriſt, maniſeſts and re-*

Pater Domini noſtri Jeſu Chriſti, per Verbum ſuum qui eſt Filius ejus,
veals

veals himself to All, whom he is at all revealed to, by his **WORD**, which is his Son.

And Origen : The Son may be styled the **WORD**, from his revealing the Secrets of his Father. —

And, as being The **WORD**, he is the Messenger of his Great Counsel.

And Lactantius : They [the Angels] were created, not in order to Teach the Will of God, but to be ministering Spirits. But He [the Son] proceeded forth from God, as his **WORD**; denoting, that God intended to speak by him to his People; that is, that He was to be the Master, (or Teacher,) who should deliver to us the Doctrine, and reveal to us the Voice and Will of God. He is therefore rightly termed the Speech and **WORD** of God.

And Athanasius : The **WORD**, the Interpreter and Messenger of his Father.

And the Word was with **GOD**.] Not *Ev τῷ θεῷ*, In God, as Reason or Understanding is In the Mind; but, *Πρὸς τὸν θεόν*, With God, as one Person is present With another. He was with the **FATHER**, Joh. i, 2. Had Glory with **GOD**, before

per eum revelatur & manifestatur omnibus, quibus revelatur. Lib. 2. cap. 55, in fine.

Διότι καὶ ὁ λόγος πρὸς πάντας, καὶ τὴν [leg. τῷ] ἀπαγγέλλει καὶ ἀκούει τῷ πατρὶος λόγῳ. — καὶ κατὰ λόγον ἐστὶ, μεγάλῃ τυχάνει βουλῇ Ἀγγέλος ὢν. In Johann. p. 41. Huetii.

Illi enim — non ad Doctrinam Dei tradendam, sed ad ministerium creabantur. Ille verò — processit sicut Verbum: eā scilicet ratione, quia Voce ejus ad populum fuerat usus, id est, quod Ille Magister futurus esset Doctrinæ Dei, — & Vocem Dei ac Voluntatem nobis revelaret. Merito igitur Sermo & Verbum Dei dicitur, &c. De verâ Sap. lib. 4. § 6 & 8.

Λόγος, — τῷ πατρὶ παρὸς ἑστῶς καὶ Ἀγγέλος. Contr. Genes.

fore the World was, Joh. xvii, 5. Was in the Bosom [*ἐν κόλπῳ*, admitted into the Bosom] of the Father, Joh. i, 18. So that no man knoweth the Father, save the Son, and He to whomsoever the Son will reveal him, Matt. xi, 27.

And the Word *WAS* God.] The Manner of the Evangelist's expressing himself in this Place, is very remarkable, He does not say, *θεὸς ἔστι*. *Is God*; but, *θεὸς ἦν*, *Was God*: Was that visible Person, who under the Old Testament appeared from the Beginning, *ἐν μορφῇ θεοῦ*, in the Form of God, Phil. ii, 6. The visible Image of the Invisible God, Col. i, 15. In whom the Name of God was, Exod. xxiii, 21. God, the Angel of the Lord, Zech xii, 8. Hos. xii; 3, 4. Gen. xxxi; 11, 13. Gen. xlviii; 15, 16. Mal. iii, 1. Acts vii; 30, 32. Gal. iv, 14. Μετοχῇ τῆς τοῦ Ἀυτοῦ θεότητος θεοποιούμενος, (Origen). in Johann. pag. 46, Huetij;) *God, by Communication of Divinity from Him who is of Himself GOD.* See, N^o 536.

If this be the right Interpretation of the Text; then the words, *ἐν ἀρχῇ ἦν ὁ λόγος*, in the Beginning was the Word; and, *ὁ λόγος ἐκείνῳ ἐγένετο*, the Word was made Flesh; mean, that the same Person who in the Fulness of Time was made Man and dwelt with Us, did before dwell with God, and acted in the Capacity of a Divine Person, as the visible Image of the Invisible God, by whom God made all things, and by whom all things were from the Beginning transacted between God and the Creature. See Origen's Comment on John i; And Eusebius de Ecclesiastica Theologia, lib. 2, cap. 17.

There are Two other Interpretations of this Phrase, *The Word was God.* One is of those, who conceive the *Λόγος* to be Another Self-existent, Unde-rived, Independent Person, co-ordinate in essential Supreme Authority and Dominion with the Father Al-mighty,

mighty. And This, whatever *Metaphysical Union* may be imagined of *Two* such co-ordinate Persons, will always and necessarily, in the *religious* and *moral* sense, be real *Polytheism* ; subverting That First and Great Foundation of all Religion both Natural and Revealed, the Monarchical *Unity* of The Great King and GOD of the Universe ; and directly contrary to That *First and Great Commandment* in Both Testaments, (*Deut. vi, 4 ; and Mark xii, 29 ;*) *Hear, O Israel, the Lord our God is One Lord, &c.*

The *Other* Interpretation is of those, who taking the *Λόγος* not to signify at all a real *Person*, render the words thus : *In the Beginning was REASON, and REASON was with God, and REASON was God.* But the Sense of these Propositions amounts to nothing more, than that *God always was a Rational Being.* Which tho' it be indeed in itself, a certain Truth ; and, as to the manner of the expression, it might perhaps in some sense by a *figurative* way of speaking be affirmed, that *the Reason of God is God* ; yet This is nothing to the purpose of (what *St. John* is here treating of) the *Incarnation* of *Christ*. For the *REASON* of God, is no otherwise *GOD* ; than the *Reason* of a *Man*, is the *Man* himself. Ac-

According to *This Interpretation* therefore, all those *Declarations* of *Scripture*, wherein 'tis affirmed that *the Word was made Flesh and dwelt among us*, *Joh. i, 14 ;* that *Christ came forth from the Father*, *Joh. xvi, 28 ;* that he *came down from*

Heaven, *Joh. iii, 13 ;* that he *came down from Heaven*,

Ὁ εὐαγγελιστὴς ἐκδοὺς αἱ προμύμνησεν βουλῇ, καὶ Θεὸς ἦν ὁ Λόγος· ἰδὼν ὑπαρχέν διδόναι τῷ υἱῷ. Ἐν γὰρ Ἐκκλησίᾳ ἡν ὁ λόγος, πῶς αὖ ἐκείνη Θεός ; πῶς αὖ ἦν Πρὸς τὸν Θεόν ; ἐπειδὴ ὅτι ὁ ἐν Ἀνθρώπῳ λόγος, Ἀνθρώπος ἔτε. Πρὸς αὐτὸν εἶπαι λέγεται, ἀλλ' ἔν αὐτῷ. Ὅπου γὰρ ζῶν ἐστίν, ἔτε ὑφ' ἑαυτοῦ. Basil. Homil. 27.

ven, not to do his Own Will, but the Will of Him that Sent him, Joh. vi, 38 ; that he took part of Flesh and Blood, Heb. ii, 14 ; that, having been in the Form of God, he did, (*κενώσας ἑαυτὸν*) empty himself of that Form, and was made in the Likeness of Men, and found in fashion as a Man, Phil. ii ; 6, 7, 8 : All these Expressions, I say, (according to this last Interpretation of the words, *θεὸς ἦν ὁ λόγος*,) will in reality mean nothing more than that the Wisdom of the Father dwelt in the Man Christ Jesus ; That is, that Christ was only, in a more perfect and continued manner than Other Prophets, an Inspired MAN. Than which Interpretation, nothing can be more forced and unnatural. 'Tis reducing the whole Doctrine of the Humiliation and Incarnation of the Son of God, to a mere empty Figure of Speech ; and, under the Appearance of speaking of Christ as the Supreme God, making him really nothing but a Mere Man. See my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 177, 178.

536. *John* x ; 33 --- 36. We stone thee --- for Blasphemy. and because that thou, being a Man, makest thy self God.

Jesus answered them : Is it not written in your Law ; I said, Ye are Gods ?

If he called Them Gods, unto whom the Word of God came ; and the Scripture cannot be broken ;

Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God ?

What reason is there, I beseech you, (says Novatian,) that when they read This Title [God] was given to Moses, where it is written, I have made thee a God unto Pharaoh ; they should deny it to Christ, who is not only

Quæ autem (malum) ratio est, ut cum legant hoc etiam Moysi nomen datum, dum dicitur, Deum te posui Pharaoni ; Christo negetur, qui non Pharaoni Deus, sed universæ creaturæ & Dominus & Deus constitutus appointed

appointed to be a God unto esse reperitur? cap. 15.
Pharaoh, but Lord and
God of every Creature?

See N^o 580, 819. And my Commentary on 40
select Texts, in Answer to Mr. Nelson, p. 136, 144.

537. *John* xx, 28. And Thomas answered and said unto him,
My Lord and my God.

See N^o 535, 536.

538. *Acts* xx, 28. To feed the Church of God, which He hath
purchased with his own Blood.

In this place, the word *God*, might possibly be
understood of *Christ*, in like manner as in *Joh. i. 1*.
But the best and most antient Copies read it, and
the most antient Fathers cite it, *The Church of the*
LORD: And therefore *That* is probably the *True*
Reading. Or, if the word, *God*, be understood to
mean *the Father*; (which, if *That Reading* be al-
lowed, is the most natural Interpretation;) then,
his own Blood, must signify, *the Blood of his own Son*.
Or lastly, supposing, (as before) that the word
[*God*] is genuine, and signifies *the Father*; still the
following words, *He hath purchased with his own*
Blood, may be understood of *Christ*, in the same
manner of Speaking that we find used by *St. Luke*,
ch. i; 16, 17, (see above, N^o 534.) Not much
unlike to which, is the Expression *St. John* in his
first Epistle frequently uses, and particularly 1 *Joh.*
iii, 5; *Ye know that H E was manifested to take away*
our Sins; and in H I M is no Sin: Where the words,
He, and *Him*, must of necessity be referred to *Christ*,
though without any antecedent mention of him,
the Father only having been before spoken of, ver.
1, *Behold, what manner of Love the FATHER hath*
bestowed upon us, &c. And the same seems to be
the true construction of those other words, ver. 16,
Hereby perceive we the Love of GOD, [see N^o 293,]
because

because [ἐνεκεν] He (viz. Christ) laid down his Life for us: Which St Paul expresses more fully, Rom. v, 8, God commendeth his Love towards us, in that, while we were yet Sinners, CHRIST died for us.

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 127.

539. Rom. ix, 5. Of whom ----- Christ came, who is over all, God blessed for ever, Amen.

The Greek words [ἐξ ὧν ὁ Χριστός, — ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητός εἰς τὰς αἰῶνας, Ἀμήν,] are of ambiguous construction; And may signify, either [Of whom Christ came: God, who is over all, be blessed for ever, Amen:] or, [Of whom Christ came, who is over all: God be blessed for ever, Amen:] or, [Of whom Christ came, who is over all God blessed for ever, Amen.]

In favour of the Two former rendrings, may be alledged the Use of the Word [Εὐλογητός, Blessed,] as applied generally to God the Father, by way of Eminence, in other places of Scripture; as Dan. iii, 28; Psal. lxxxix, 52; Rom. i, 25; 2 Cor. i, 3; and xi, 31; Eph. i, 3; 1 Pet. i, 3; and in That most remarkable place, Mar. xiv, 61, Σὺ εἶ ὁ Χριστός, ὁ υἱὸς ΤΟΥ ΕΥΛΟΓΗΤΟΥ; Art thou the Christ, the Son of THE BLESSED?

To the same purpose 'tis also very remarkable, that not only the Apostolical Constitutions and the Larger Epistles of Ignatius, (books of dubious Authority, though very antient,) represent it as a Branch of the Gnostick Heresy to affirm Christ to be Himself absolutely, τὸν ἐπὶ πάντων θεόν, the God over All, [Constitut. lib. 6, cap. 26. Epist. ad Tarsens. § 5;] But even Tertullian chargeth upon Praxeas, his styling Christ, "The Ipse Deus Dominus "Lord God Almighty," as Omnipotens, Jesus Christ-equivalent to confounding tus prædicatur, cap. 2. him

him with the *Father* himself. And *Origen* calls it *Rashness*, (which he would not have done, if he had thought it to be the Doctrine of *St Paul*,) to suppose Christ to be *The God over All*; as being

inconsistent with his own words, *My Father is Greater than I*. And *Eusebius*, through all his Books against *Marcellus*, lays it down as the constant known doctrine of the Church, that Christ himself is not, (*ὁ ἐπὶ πάντων θεός, & ὁ ἐπέκεινα τῶν ὅλων θεός,*) *the God over All*; but that these are the peculiar Titles of *the Father*. And

he particularly affirms, that whosoever applies these Titles to the Son, cannot be a pious Person.

Τινὰς ——— διὰ τὴν προέτιμην
ὑποτίθεσθαι τὸν Σωτῆρα εἶναι “ Τὸν
“ ἐπὶ πᾶσι θεόν ” ἀλλ’ ὅτι γι
ἡμῶς τοιούτων, οἱ περὶ δόξαν αὐτοῦ
λέγουσι, Ὁ πατήρ, ὁ πέμψας μὲν,
μᾶλλον μὲν ἐστὶ. *Constr. Cels. lib. 8.*

“Οὐτε γὰρ τὸν ἐπέκεινα τῶν ὅλων
θεόν υἱὸν αὐτοῦ τις ἀπὸ τοῦ εὐσεβίου εἶπεν.
De Eccles. Theol. lib. 1, cap. 7.

And he adds, that *Sabellius* was excommunicated as a Blasphemer, for this very assertion; as confounding the Characters of the *Father* and the *Son*. [All which, by the way, clearly shows, that the single passage in *Eusebius*’s Account of the *Phrygian* Martyrs, who are represented as invoking *Christ*, τὸν ἐπὶ πάντων θεόν, *the God over All*, (*Hist. Eccles. lib. 8*;) must needs have been interpolated with the word (*Christ*,) as being directly contrary to *Eusebius*’s whole Writings in a Point which he hath particularly and largely considered.] See also below, the Note on N^o 540.

However; the words of this Text being of ambiguous construction; the latter of the three fore-mentioned Rendings, [viz. *Of whom Christ came, who is over all God blessed for ever, Amen*:] was pitcht upon by our Translators, as the most obvious. And indeed the Sense, even as thus expressed in

in our Translation, is not difficult. For, as the same Apostle tells us, 1 Cor. xv, 27, that when he saith, *All things are put under Christ*, 'tis manifest that he is excepted, which did put all things under him : so Here in like manner, when he repeats the very same thing, that *Christ is God over all*, (ὁ ὢν ἐπὶ πάντων θεός, not ὁ ὢν ὁ ἐπὶ πάντων θεός) or, as some of the Antients seem to have read this Text, (omitting the word θεός,) that *Christ is over All* ; and, ch. x, 12, that he is *Lord over all* ; and Acts x, 36, he is *Lord of all* ; 'tis manifest again, that H E must needs be excepted, by communication of whose Divine Power and Supreme Authority, *Christ is God or Lord over All*.

Christ (saith Justin) is Lord of Hosts, according to the Will of the Father who Gave him That Power.

Ὅς ἐστὶ κύριος δυνάμεων, διὰ τὸ θέλημα τοῦ Δόντος αὐτῷ πατρὸς.
Dial. cum Tryph.

And Clemens Alexandrinus: *The Lord of all, ministring to the Will of the Supreme Father.*

Ὁ πάντων κύριος, — ἑκπερι-
τῶν τῷ τῷ — παντοκράτορ,
θελήματι πατρὸς. Strom. 7.

And again: *To Him is subject the Whole Army of Angels and of Gods, [al-*

Τὸν πᾶσα ὑποτάσσεται στρα-
τὴ ἀγγέλων καὶ ἐ δυνάμεων, — διὰ
τὴν ὑποτάξιν. Ibid.

luding to Ps. xcvi, 7, "Worship him all ye Gods."] — upon account of him who put them All under him.

And Tertullian: *He is Lord of Hosts, because all things are put under him by his Father.*

Dominus Virtutum, quia omnia Subiecta sunt illi a Patre. Advers. Prax. cap. 17. [See above the Notes on N^o 414.]

And Hippolytus: *He is God over all ; FOR so he says expressly, " All*

Ὅτις ὁ ὢν ἐπὶ πάντων θεός
ἐστίν. λέγει Γ Α' Γ ἵνα πᾶσι πα-
σίν, πάντα μοι παραδίδεται
" things,

things are given unto me of my Father."

And Novatian: Having always Power over All things, but a Power delivered, a Power given, a Power granted to him from his Father.

And even Epiphanius: Forasmuch as he himself teacheth us, saying, "All things are given unto me of my Father,"

therefore he is God over All.

See N^o 414, 540; And my Commentary on 40 select Texts in Answer to Mr. Nelson, p. 68, 86.

540. 1 Tim. iii. 16. God was manifest in the Flesh, &c. [or, the Mystery — which was manifest, &c. As Col. i. 27, The Riches of the glory of this mystery, — which is Christ.]

It has been a great Controversy among Learned men, whether [*θεός*] or [*δς*] or [*ς*] be the true Reading in this place. All the old Versions have it, *qui* or *quod*. And all the ancient Fathers, though the Copies of many of them have it now in the Text itself, [*θεός*, *Deus*,] yet from the Tenour of their Comments upon it, and from their never citing it in the *Arian* controversy, it appears they always read it *qui* or *quod*; till the time of *Macedonius*, under the Emperor *Anastasius*, in the beginning of the sixth Century. Of the two Passages cited

Na One, that I know, E patribus Catholicis, of all the Catholick Fathers, quibus id opera datum, (saith Dr. Mills,) who ut Divinitatem Christi locis S. Scripturae undique professedly collected all the conquestis adstruerent; Texts, of Scripture in Proof

to the contrary by the learned Dr. *Mills*, in his Appendix; That from *Justin Martyr*, does not prove he *did*, but rather that he did *not*, read it *θεός*; and That from *Athanasius*, is out of a Book acknowledged to be spurious. But it is not, in reality, of great Importance. For the Sense is evident; that That Person was manifest in the Flesh, whom *St. John* in the Beginning of his Gospel stiles [*θεός*] God.

Note: It must not be judged from the present Copies of the Text in *Nyssen* and Others, but from the Manner of their commenting upon the place, how the Text was read in *Their Days*.

In the days of *Julian*, when That Emperour asserted that "neither *Matthew*, *Mark*, *Luke*, nor " *Paul*, ever ventured

" to stile Christ, God;"

'tis plain, from *Cyril's* Answer to this assertion of *Julian*, that even at That

Τὸν γοῦν Ἰησοῦν ὅτι Παῦλος ἐ-
τέλεοντο ἰσχυρῶς, ὅτι Ματθαί-
ος, ὅτι Λουκᾶς, ὅτι Μάρκος. *Cyril.*
adv. Julian. lib. 10.

Time the word (*θεός*) was not found in this Text.

541. *Tit. ii, 13.* The glorious appearing of the great God, and our Saviour *Jesus Christ*.

See N^o 395.

Many modern Writers understand this whole Sentence to belong to one and the same Person, viz. *Christ*: As if the Words should have been rendered, *The appearing of our great God and Saviour, Jesus Christ*. Which Construction, the Words will indeed grammatically bear; as do also those in *2 Pet. i, 1.*

of *Christ's* Divinity; ever alledged This Text, before the Year 380. *Gregory Nyssen* first of all, &c.

ante annum Christi 380,
nemo quod quidem sciam,
Textum hunc in medium
produxit. *Gregorius Nyss-*
enus primus omnium, &c.
Mill. in locum.

K

But

But it is much more reasonable, and more agreeable to the whole Tenor of Scripture, to understand the former part of the words to relate to *the Father*: The word, *God*, with any High Title or Epithet annexed, always signifying *the Father* only: See above, *Ch. I, Sect. 3*; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 85, &c.*

542. *Heb. i, 8.* But unto the Son [or concerning the Son, *πρὸς τὸν υἱόν*,] he saith; Thy Throne, O † *God*, is for ever and ever.

See N^o 535.

† The word being in the Hebrew (*Psal. xlv, 6*), אלהים, and (as our Translators understand the Construction) necessarily applied to the Person of the *Son* singly, as contradistinguished from the Person of the *Father*; (the *Father* being also singly in the very same Passage, stiled אלהים God, even *Thy God*;) shows demonstrably how weak it is to understand *That word*, in other places of the Old Testament, as signifying a *Plurality* of Persons.

Also in what Sense the word, *God* [*ὁ θεός*, in the vocative Case,] applied here to *the Son*, is to be understood; appears evidently from its Connexion with the Words immediately following. *Thy Throne, O God*, [viz. the Son,] *is for ever and ever*; — *Thou hast loved Righteousness*, — *Therefore God, even THY GOD*, [*ὁ θεός, ὁ θεός σου*] *hath anointed Thee with the Oil of gladness above thy Fellows.*

Therefore, says Eusebius, O God, [the Son,] *be that is Greater and Superior, even THY God, hath anointed thee*; so that *He who anointeth, is far above Him who is anointed*; being the *GOD* of All, and, in a particular

Διότι ἐπὶ τούτῳ ἔχεις σὺ, ὁ
Θεὸς, ὁ ἀνωτάτω καὶ μὲλλον αὐτοῦ,
ὁ ἐ τοῦ Θεοῦ, ὡς ἔστι καὶ τοῦ Χριστοῦ.
καὶ τὸν Χριστὸν κατὰ πρότερον, πάντων
μωρῶτα Θεῶν, ἐ αὐτοῦ δὲ διαφωρί-
ται τοῦ Χριστοῦ. *Demonstr. Evang.*
lib. 4. c. 15.

manner of Him who is [here declared to be] Anointed.

Nevertheless it ought not to be concealed, that the Words [*Thy Throne, O God, is &c.*] may with equal Propriety, both from the Greek and Hebrew, be also thus rendred [*God is thy Throne, &c.*] That is, *God is the support of thy Throne, &c.*

543. 2 Pet. i. 1. See N^o 289.

544. 1 Job. iii. 16. See N^o 293, 534, 538.

545. v; 20, 21. See N^o 410.

S E C T II.

The Passages, wherein it is declared, that the World was made by [or through] Him.

546. J^O H. i. 3. All things were made by him [δι' αὐτοῦ, through him,] and without him was not any thing made that was made.

A distinction (says Philo) is always to be made, between the Efficient and the ministring Cause. The Cause of the World is GOD, by whose Original Efficiency it was produced: The Operator is the Word of God, by whose Ministerial

Efficiency it was framed. [And he condemns it as an Absurdity in language, to say that any thing is made, διὰ τοῦ θεοῦ, Through God. Though, in the Passage he refers to, Gen. iv. 1, ἐκτεσάμην ἄνθρωπον

K 2

τὸ γινώσκω, δι' ἐργάτου μὲν, ὕπὸ δὲ αὐτοῦ, πάντα γίνονται. — Καὶ ἔστι μὲν, ὕψ' οὗ, τὸ αἰτία, — δι' οὗ δὲ, τὸ ἐργασιῶν. — Ἐντέστις ᾧ Ἄριστος μὲν αὐτοῦ [τοῦ κόσμου] τὸν θεόν, ὕψ' οὗ γέγονεν, — Ὁργάνον δὲ, λόγος θεοῦ, δι' οὗ κατεσκευάσθη. De Cherub. p. 129.

διὰ

διὰ τοῦ θεοῦ, the expression, διὰ τοῦ θεοῦ, as signifying *Dei opere*, is not at all improper.]

In like manner, O-

rigen: *The Phrase,*

“Through whom,” ne-

ver signifies the First,

but always the Second

Cause. All things were

made Through the Word;

not By him [as the original Cause,]

but By one Su-

perior and greater than the Word.

And Eusebius: *When*

the Evangelist (says he)

affirms that all things were

made [διὰ] by (or

through) Him, he there-

in declares the Ministration

of the Word to God

(the Father.) For where-

as he might have expressed

it thus, All things were

made [ὑπ’ αὐτοῦ] by him as the Efficient Cause;

he does not so express it, but Thus;

All things were

made [δι’ αὐτοῦ] by (or through) him as the Minis-

tring Cause; That so he might refer us to the Supreme

Power and Efficiency of the Father, as the Maker of

all things.

And again: *The Di-*

vine Oracles teach us to

know, that He (the Fa-

ther) only is the True

God, separate from all cor-

poreal Substance, and re-

mote from all Ministerial

Dispensation. For which

reason the Universe is declared (1 Cor. viii, 6.) to be

(ἐξ αὐτοῦ) Of or From him, not (δι’ αὐτοῦ) By or

Through him.

‘Οὐδέποτε τὴν πρώτην χώραν ἔχον
τὸ, δι’ οὗ· δευτέραν δὲ, αἰ.—
Πάντα διὰ τοῦ λόγου ἐγένετο, οὐχ
ὑπὸ τοῦ λόγου, ἀλλὰ ὑπὸ κρείττο-
νος ἢ μίλλοντος τοῦ λόγου. In Jo-
hann. p. 55, 56.

Λέγειν ὃ δι’ αὐτοῦ γινώσκοντες ----
πᾶς πάσι, τὸ ὑπερῷον ὅτι δι’ οὗ
[λόγου] παρίστησι· Δυνάμει γὰρ
ὁ Ἐυαγγελιστὴς εἰπεῖν, πᾶσι ὑπὸ
αὐτοῦ ἐγένετο. — οὐχ ὑπὸ αὐτοῦ,
ἔφη, ἀλλὰ δι’ αὐτοῦ· ἵνα ἡμᾶς ἀνα-
πύμπησιν ἐπὶ τὴν τῷ ὅλῳ ποιητικῇ
πατέρι αὐδαντίαν. De Ecclesiast.
Theol. lib. 1. cap. 20.

Τούτοις μόνον ἀληθῶς θεοὶ πᾶσι
θεῖα λόγια εἰδέναι παιδίοι, πάσης
καχωρισμένην σωματικῆς ὕλης, πά-
σης ἀλλότριον ὑπερῷον ὁμοιοῦσιν·
δὲ δὲ ἐξ αὐτοῦ τὸ πᾶν, ἢ μὴ ἔ-
στιν αὐτοῦ φῶς παρὰδίδεται. De
laud. Constantinii.

And Cyril : *When the Father Willed that all things should be formed, the Son formed them by the Appointment of the Father : That so the Original Absolute Supreme Authority might be reserved to the Father ; and at the same time, the Son might have Power over the things that he made.*

Πατὴρ Βουλόμενος τὰ πάντα κατασκευάσαι, τῷ τοῦ πατρὸς νόμῳ ὁ υἱὸς τὰ πάντα ἰδημύργησεν ἵνα τὸ μὲν νόμον τῇ τῷ πατρὶ τῇ Ἀουθεντικῇ ἔξουσίᾳ, ὁ υἱὸς δὲ πάλιν ἔχῃ ἔξουσίαν τῶν ἰδίων δημιουργημάτων. Cyril. Hieros. Catech. 11.

And Novatian : *By whom [through whom] all things were made, and without whom Nothing was made : Who always did, and does, obey his Father.*

Per quem facta sunt omnia, & sine quo factum est nihil ; Qui obedierit semper Patri, et obediat. Cap. 21.

This was the constant and unanimous sense of the Primitive Church. So that even *Tertullian*, commenting upon this very Text ; [*Alium, per quem omnia ; Alium, à quo omnia ;*] One, saith he, *O F whom are all things ; Another, BY (or THROUGH) whom are all things.* Advers. Prax. c. 21. See also a remarkable Passage of *Bp. Bull*, cited below, Part II, in the Notes on § 35.

This Phrase therefore [*δι' αὐτοῦ, per illum, By or Through Him,*] is used to distinguish the Operation of the Son, from that of the Father, whenever each of them are said to create the World. Thus *St. Paul* expressly, 1 Cor. viii, 6 ; *To us there is but One God, [viz.] the Father, O F whom [ἐξ ἧ, ex, or à quo,] are all things, and We in Him ; And One Lord, [viz.] Jesus Christ, BY (or Through) whom, [δι' ἧ, per quem] are all things, and we by him.* So again, *Ephes. iii, 9, GOD who created all things [διὰ] BY Jesus Christ.* And *Heb. i, 2, [διὰ] By whom also, HE*
K 3 made

made the Worlds. 'Tis true, we find indeed $\delta\iota$ ξ used also of the Father, Rom. xi, 36, and Heb. ii, 10, *By whom are all things* : And, $\epsilon\nu$ $\alpha\nu\tau\omega$, of the Son, Col. i, 16, *BY or IN him were all things created*. But this does not at all affect the present Observation. For, $\epsilon\nu$ $\alpha\nu\tau\omega$, Col. i, 16, is the same in sense, as $\delta\iota$ $\alpha\nu\tau\omega$ in the very same verse ; *THROUGH or IN him [in Christ] were all things created*. And, $\delta\iota$ ξ , when applied to the Father, is never spoken concerning the original Production of things by his Supreme Power, but concerning the Preservation of things through his Providential Care, or the like. Thus, Heb. ii, 10, “ *by whom are all things,* ” does not mean, *FROM* whom are all things, but by whose governing Providence all things are continually preserved and directed. And in that Text, Rom. xi, 36, *Of him and Through him and To him are all things* ; the Meaning is ; *Of or From him they are, by Creation ; Through his Providential Care they are preserved ; and To his Glory, they all terminate*. The word [$\delta\iota\alpha$, *through,*] does therefore *Never* signify the original and Supreme Efficiency of the First Cause *FROM* which are all things ; and much less in Those Texts, 1 Cor. viii, 6, and Rom. xi, 36, and Eph. iii, 9, where 'tis used in express contradistinction to that Efficiency. See N^o 1228.

All things were made by him.] The Socinian Interpretation of these words, that *The New Creation was made by him, or, all Things relating to the Dispensation of the Gospel were Done by him,* is extremely forced and unnatural. For though the words may possibly be rendred, *All things were Transacted by him* ; yet *This* will necessarily mean, $\alpha\nu\tau\omega$, *from the Beginning, from the Beginning of the World* : Other express Texts leading us unavoidably, to carry the interpretation of *This* so high. Ver. 10th of This Chapter ; *The World was made by him*. And Ver. 14,

σαρξ ἐγένετο, *he became Flesh, i. e. a Man*; Which necessarily * signifies that he existed before. Again: Heb. i, 2; *By whom also he made the Worlds*, [τοὺς αἰῶνας, *the Ages*.] which cannot be understood of the State of the Gospel Only. Col. i, 16, *For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, &c.*

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 131.

be, a Prophet eminent &c. Nor can it, (I believe) with any propriety be said of any other Person but of Christ, *σαρξ ἐγένετο*, or *ἐγένετο σὰρξ*, that he *was made flesh*, or *became Man*.

* For, the Passage alledged to the contrary, ver. 6, *ἐγένετο ἀνθρωπος*, is wholly wide of the purpose; the word *ἀνθρωπος* there, not being at all the predicate to *ἐγένετο*. And where the like words are the predicate to *ἐγένετο*, as Luke xiv, 19, *ἐγένετο ἀνὴρ προφήτης*, *divines ἐγένετο*, *ἐγένετο λαός*, the sense is not simply the same as, *he was*; but, that he *became*, that in process of time he *showed himself to*

547. Job. i, 10. The World was made by [or through] Him.

548. 1 Cor. viii, 6. To Us there is but One God, [viz.] the Father, Of whom are all things, and We in Him; and One Lord, [viz.] Jesus Christ, By (or Through) whom are all things, and We by Him.

See N^o 8, and 546, and 1228; And my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 68, 94.

549. Ephes. iii, 9. God, who created all things + by Jesus Christ.

+ Note, these last Words are not found in the most antient Copies. See above, N^o 191.

550. Col. i, 16, 17. For by him [Gr. *in him*] were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him [or, through him,] and for him.

And he is before all things, and by him all things consist.

The *Socinians* Interpretation of this passage ; who understand it figuratively, of the *New Creation* by the Gospel ; is a very forced Sense.

See N^o 546 and 1228.

551. *Heb. i. 2. By whom also He made the Worlds.*

552. 10, 11. And [*περὶ τοῦ υἱοῦ*, (as before, *περὶ τοῦ υἱοῦ*,) with regard to the Son, or concerning the Son, he saith ;] Thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands :

They shall perish, but thou remainest ; and they all shall wax old, as doth a garment ;

And as a Vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

These words, spoken of *God* by the Psalmist, and applied thus to the *Son* by the Apostle, are a Paraphrase of what he had said above, *Ver. 2. By whom* [by his Son] *also, he* [viz. *God*] *made the Worlds.* Unless possibly they be intended as a description of the immutability of the *Father*, for a confirmation and assurance of what he had declared in *ver. 8, 9.*

553. iii. 3. For This Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the House, hath more honour than the House.

SECT.

S E C T. III.

The Paſſages, wherein are contained the Other Higheſt Titles, Perfections and Powers, aſcribed to Him in the New Teſtament.

553* *M*AT. ix, 2. Thy Sins be forgiven thee. \
See N^o 580.

554. 4. And Jeſus, + knowing their thoughts, &c. \
+ See N^o 362, 669.

555. xi, 27. And + no man knoweth the Son, but the Father; * neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him.

+ The intended Humiliation and Incarnation of Chriſt, and the Preaching of the Goſpel to the Whole World, was a Myſtery hid from Ages and from Generations, in the ſecret Counſel of God; and which even the Angels themſelves deſired to look into.

* This is expounded by *St. John*, ch. i, 18; No man hath ſeen God at any time; The only begotten Son, which is in the Boſom of the Father, he hath declared him; that is, hath revealed his whole Will. And 1 *Job*. v, 20; The Son of God is come, and has given us an Underſtanding, that we may know him that is True: Which ſee explained in the Note under N^o 410.

The Father of our Lord Jeſus Chriſt (ſaith Irenæus) maniſeſts and reveals himſelf to All, whom he is at all revealed to, by his Word which is his Son. For They know the Father, to whom-

Pater Domini noſtri Jeſu Chriſti, per verbum ſuum, qui eſt filius ejus, per eum revelatur & maniſeſtatur omnibus, quibus revelatur. Cognoscunt enim eum hi, quiſoever

98 The Other Highest Titles which are Chap. II.

foever the Son will reveal him. Now the Son, co-existing always with the Father, reveals the Father of old, even always from the beginning, to Angels and Archangels and Powers and Dominions, and to Men, whom God thinks fit to reveal himself to. bus revelaverit filius. Semper autem co-existens filius Patri, olim & ab initio semper revelat Patrem & Angelis & Archangelis & Potestatibus & Virtutibus & Hominibus, quibus vult revelare Deum. Lib. 2. cap. 55, in fine.

556. Mat. xii, 6. In this place is One greater than the Temple.

557. 25. And Jesus knew their Thoughts, &c.
See N^o 362, 669.

558. xviii, 20. Where two or three are gathered together in my Name, there am I in the midst of them.

559. xxviii, 18. All Power --- in Heaven and in Earth.
See N^o 768.

560. 20. And lo, I am with you alway, even unto the End of the World.

561. Mar. i, 1. Jesus Christ, the Son of God.
And so frequently in other Places.

561*. ii, 5; and Luke v, 20. Thy Sins be forgiven thee.
See N^o 580.

562. 8. Jesus perceived in his Spirit, that they so reasoned within themselves.

563. xvi, 20. The Lord working with them.

564. Luke vii; 39, 40. The Pharisee --- spake within himself; ---
And Jesus answering, said unto him, &c.

565. Luke

565. *Luke ix. 47. Jesus, perceiving the Thought of their Heart.*
See N^o 362, 669.

566. *xxi, 15. I will give you a Mouth and Wisdom.*

567. *Joh. i; 1, 2. In the Beginning was the Word, and the Word was with God, —*
The same + was in the Beginning with God.
+ Had glory with God before the World was, Joh. xvii, 5. See N^o 535.

568. *18. The only-begotten Son.*
And often in other places.

569. *18. — Which is in the Bosom of the Father.*
See N^o 34.

570. *29. The Lamb of God, which taketh away the Sin of the World.*

571. *48. Before that Philip called thee, when thou wast under the Fig-tree, I saw thee.*

572. *ii. 19. Destroy this Temple, and in three days I will raise it up.*
See N^o 58.

573. *24, 25. Because he knew all men ;*
And needed not that any should testify of Man ; for he knew what was in Man.
See N^o 362, 669.

574. *iii. 13. But He that came down from Heaven.*
Nothing can be more harsh, than the Socinians Interpretation of this passage: who feign that Christ was taken up into Heaven, as Moses of old into the Mount, to receive his Instructions ; and then came down again to preach. Whereas the plain Meaning is, that he was in the Beginning with God, before he was made flesh, and came into the World, ch. i, ver. 1, 10, 11, 14.

575. *Joh.*

575. *Job. iii, 13. — The Son of Man, which is in Heaven.*

As before, *ch. i, 18 ; which is in the Bosom of the Father.* Though the Words are indeed ambiguous, [*ὁ ὢν ἐν τῷ ἄρᾳ*, which is (or was) in Heaven.] So *ch. ix, 25, ὅτι τυφλὸς ἦν, whereas I was blind.* But the former Interpretation, is more natural. And the words may well have reference to *Dan. vii, 13, I saw in the night visions, and behold, one like the Son of Man came with the Clouds of Heaven, — and there was given him Dominion, &c.* With regard to This Prophecy, our Saviour mentions *the Sign of the Son of Man in Heaven, Mat. xxiv, 30.* Wherefore here likewise the meaning may be: *The Son of Man, who is in the prophecy represented as being in Heaven, or as coming in the clouds of Heaven.* See N^o 789.

576. 13. No Man hath † ascended up to Heaven, but He that *came down from Heaven*, even the Son of Man which *is in Heaven.*

† The Meaning is explained, *ch. i, 18, No man hath seen God at any time: The only-begotten Son, which is in the Bosom of the Father, he hath declared him.*

577. 31. He that cometh from above, is *above All.* — He that cometh from Heaven, is † *above All.*

† See N^o 539.

578. 35. The Father — hath given *All things* into his Hand.

579. v, 17. My Father worketh hitherto, *and I work.*

580. 18. But said also that *God was his Father*, † making himself *Equal with God.*

† *Assuming* to himself the Power and Authority of God. It is the same Accusation with That Other, *ch. x, 33, We stone thee — for Blasphemy, and because that Thou, being a Man, makest thy self God: And Mar. ii, 7, Why doth this Man thus speak Blasphemies?*
Who

Who can forgive Sins, but God only? The Jews, 'tis evident, did not by these Expressions mean to charge Jesus with affirming himself to be the Supreme, Self-existent, Independent Deity; nay, nor so much as with taking upon himself to be a Divine Person at all; but only with assuming to himself the Power and Authority of God. And yet 'tis very reasonable to conceive, that Jesus in this place, by calling God his Father in so absolute and particular a manner, might intend to hint to his Disciples, what they could not then, but were afterwards to understand, viz. that he was [Ἀὐτός θεός] That Word which was in the Beginning with God, and was God, Joh. i, 1; The Meaning of which Expression, see in N^o 535. 'Tis not improbable also, but he might mean to give them some Intimation of the same thing, in that Other place, Mar. ii; 5, 7, where he forgives Sins in so absolute a Manner: Upon which Irenæus makes this Remark: Our

Lord, (says he) when he forgave Sins, at the same time healed the Man, and plainly declared who Himself was: For if none can forgive Sins, but God only; and yet our Lord did forgive Sins, and heal Men; 'tis plain that He was the Word of God, made the Son of Man, and Receiving from his Father the Power of forgiving Sins, because he was Man, and because he was God.

Peccata igitur remittens, hominem quidem curavit, semet ipsum autem manifestè ostendit, quis esset. Si enim nemo potest remittere peccata, nisi solus Deus; remittebat autem hæc Dominus, & curabat homines; manifestum est, quoniam ipse erat Verbum Dei, filius hominis factus, à Patre potestatem remissionis peccatorum accipiens, quoniam homo, & quoniam Deus, Lib. v, c. 17.

See N^o 536, 819. See also my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag 132, and 147. 581. Job,

102 The Other Highest Titles which are Chap. II.

581. Job. v ; 19. What things soever He [the Father] doth, these also doth the Son likewise.
See N^o 786.

582. 21, 22. For as the Father raiseth up the dead, and quickneth them ; even so the Son quickneth whom he will.
For the Father judgeth no man, but hath committed All Judgment unto the Son.

583. 26. For as the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.
See N^o 339, 789.
It seems from the foregoing ver. 21 and 25, that the Word [Life] here signifies the Power of raising from the dead.

584. vi, 38. For I came down from Heaven.
See N^o 574.

585. 40. And I will raise him up at the last day.
The words are ambiguous ; (*ὁ υἱός —, καὶ ἀν-
στήσω αὐτόν* And I will raise him up : Or, And that I should raise him up :) As in the foregoing Verse.
See N^o 58.

586. 51. Which came down from Heaven.
See N^o 574.

587. 54. And I will raise him up at the last day.
See N^o 58.

588. 62. What and if ye shall see the Son of Man ascend up where he was before ?
See N^o 574.

589. 64. For Jesus knew from the Beginning, who they were that believed not, and who should betray him.
See N^o 362, 669.

590. viii, 19. If ye had known Me, ye should have known my Father also.
See N^o 555 and 600.

591. Job.

591. Job. viii. 58. Before Abraham was, I am.

The Socinian Interpretation of This passage, is very languid; that Christ was *before Abraham*, in the *Fore-knowledge and Appointment* of God. The plain Meaning is, that he was really *with God in the Beginning*, and *before the World was*; ch. i, 1; and xvii, 5.

Many Expositors from our Saviour's using in this passage the Words, *I am*, instead of, *I was*: (though the like manner of speaking is found also in other places of this Gospel; as ch. xiv, 9, τοσόντον χρόνον μεθ' ὑμῶν ΕΙΜΙ, *Am I*, [that is, *Have I been*] *so long time with you*;) conclude that He here refers to his own *peculiar Manner of Existence*. And indeed, that possibly he might hereby intend to insinuate his Derivation of Being from the Father, to have been in a *Singular* manner, incomprehensible and unrevealed; and that He was That person, in whom *† the Name of God* was;

[viz. that He was That *visible* Person, who in the Old Testament appeared and was called *Jehovah*, or, *I am*;) This I say, cannot indeed positively be denied. But to

† Compare Exod. xxiii, 21, with Acts vii, 30 and 31. See also N^o 597, 359, 616, 916, 69.

suppose that he here describes himself to be absolutely [*ὁ ὢν*, or *τὸ ὄν*] *The Self-existing Being or Person*; this is directly contrary to the whole Tenour of Scripture; and, in true consequence, amounts really to nothing more, than making him a mere Inspired Man. See N^o 535. And my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 141.

592. x; 14, 15. I ---- know my Sheep, and am known of mine:

As the Father knoweth Me, even so know I the Father.

In the Greek, it is: Γινώσκω τὰ ἐμὰ, καὶ γινώσκουσιν ἐμὲ τῶν ἐμῶν καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκει τὸν

τὸν πατέρα. I know my Sheep, and am known of mine; even as the Father knoweth Me and I know the Father. There is a like Expression, 1 Cor. xiii, 12. Then shall I know, even as also I am known: And 1 Joh. iii, 2, We shall see him as he is.

593. Job. x; 18. No man taketh it [my Life] from me, but I lay it down of myself; I have Power to lay it down, and I have Power to take it again: This † Commandment have I received of my Father. power = ἐντολή = promise, also.
† See N^o 815.

594. 28, 29, 30. I give unto them eternal Life, and they shall never perish, neither shall Any pluck them out of My Hand.

My Father which gave them me, is greater than All; and None is able to pluck them out of my Fathers Hand.

I and my Father are † One.

† Not [εἷς, Unus,] One and the same Person; but [ἐν, Unum,] One and the same Thing. The Meaning is; Since None can pluck them out of the Fathers hands, and the Father has communicated His Power to the Son; therefore None can pluck them out of the Sons hands: So that being in the Fathers hands, or being in the Sons hands, is in effect One and the same thing.

Tertullian himself thus comments upon this Text, even after his being a Montanist. Concerning his Sheep also our Lord says, that none could take them out of his hand. For my Father who gave them me, is Greater than All, and I and the Father are One. One Thing, he says; not, One Person. For, One Thing, in the neuter Gender, does not express Identity, but U-

De ovibus etiam suis, quod nemo illas de manu ejus eriperet. Pater enim quod mihi dedit, majus est omnibus; & Ego & Pater Unum sumus. — Unum sumus, non, Unus sumus. — Unum dicit, neutrali verbo; quod non nion,

nion, Likeness, Conjunction, the Love of the Father, towards the Son, and the Obedience of the Son to the Will of his Father. When he says, I and the Father are One, he shows that they are Two Persons, whom he so joins equally together. For the same reason, he adds also that he had shown them many Works from the Father, for none of which he deserved to be stoned. And lest they should think he deserved to be stoned, as making himself God Himself, that is, the Father; by saying, that He and the Father were One; (by which he meant that He was God, as being The Son of God, not as being GOD HIMSELF;) he therefore adds further, saying; If it is written in the Law, I said Ye are Gods, and the Scripture cannot be broken; say ye of Him whom the Father hath sanctified and sent into the World, Thou blasphemest, because I said, I am the Son of God? If I do not the Works of my Father, believe me not: But if I do, and ye believe not Me, believe me for the very

pertinet ad Singularitatem, sed ad Unitatem, ad Similitudinem, ad Conjunctionem; ad Dilectionem Patris, qui filium diligit, & ad Obsequium Filii, qui voluntati Patris obsequitur. Unum sumus, dicens, Ego & Pater; ostendit duos esse, quos aequat & jungit. Adde addit etiam multa se opera à Patre ostendisse, quorum nihil lapidari mereretur. Et ne putarent idem se illum lapidare debere, quasi se Deum ipsum, id est Patrem, voluisset intelligi; quia dixerat, Ego & Pater Unum sumus; quia Filium Dei Deum ostendens, non quia ipsum Deum: Si in Lege, inquit, scriptum est, Ego dixi, vos dii estis; & non potest solvi Scriptura; quem Pater sanctificavit, & misit in mundum, vos cum blasphemare dicitis, quia dixi, Filius Dei sum? Si non facio opera Patris mei, nolite credere; si vero facio, & Mihi credere non vultis, vel propter opera credite: Et scitote quod ego in Patre sum, & Pater in Me. Per opera Works

Works sake: And know, that I am in the Father, and the Father in Me. By the Works therefore was the Father in the Son, and the Son in the Father; and so we understand the Father and the Son to be One, by the Works. Thus the whole of our Lord's Discourse leads us to believe, that though they are One in

Power, they are nevertheless Two Persons: Because otherwise there could not be believed to be a Son, if there were not believed to be Two Persons.

Novatian likewise: If Christ (says he) had been the Father, as the Hereticks imagine; he would have said, I and my Father A M One, [One Person.] But One, in the neuter Gender, [One Thing,] signifies the Agreement of Fellowship, not Unity of Person. So that the Father and Son are One Thing, by Agreement and Love. The Apostle Paul also takes notice of this Unity of Agreement, with a difference of Persons. He that planteth, saith he, and he that watereth, are

ergo erat Pater in Filio, & Filius in Patre; & ita per opera intelligimus unum esse Patrem & Filium. Adeo totum hoc perseverabat inducere, ut duo tamen crederentur in una virtute; quia aliter Filius credi non posset, nisi duo crederentur. Adv. Praxeam, c. 22.

Si erat, ut haeretici putant, pater Christus, oportuit dicere, Ego & Pater Unus sum. — Unum, neutraliter positum, Societatis concordiam, non unitatem personae sonat. — Ut merito Unum sit Pater & Filius, per concordiam & per amorem. — Novit hanc concordiae unitatem & Apostolus Paulus, cum personarum tamen distinctione. — qui plantat, & qui rigat, unum sunt. Quis autem non intelligat, alterum esse Apollo, alterum Paulum, non eundem atque One,

One, [One Thing.] Now ipsum Apollo pariter & every body knows, that yet Paulum? cap. 22.

Apollos was One Man, and Paul another, and not Paul and Apollos One and the same Man.

See a like passage of Origen, below, N^o 609.

And Alexander of Alexandria: When our Lord says, I and my Father are one; he did not hereby intend to declare, that He himself was the Father;— but that the Son has a perfect Likeness to the Father. — Yet we must reserve to the Father only, the peculiar Dignity of being Unbegotten; Ac-

Ἐγὼ καὶ ὁ πατήρ ἓν εἰμι· ὁ πατήρ ὁ ἀρχαῖος, ἐγὼ ὁ νεώτερος, ὁ ἀναγεγεννημένος. — ἀλλ' ὅτι τὸν πατέρα ἡμεῖς ὡς υἱὸν ἀναγινώσκουμεν, οὐκ ὡς υἱὸν τὸν πατέρα. — Τὸ δὲ ἀγινώσκω τὸν πατέρα μόνον ἡμεῖς παρῶναι δεξιζόμεθα, ὅτι δὲ ἐκ αὐτοῦ φάσκοντες τὸν υἱόν, ὁ πατήρ μου μόνος μου ἐστίν. Epist. apud Theodoret. Ecles. Hist. lib. 1. cap. 4.

cording to our Saviours own Words, My Father is Greater than I.

When our Lord says, I and my Father are One Thing, he means (says Chrysostom,) One in Power: For concerning That [viz. concerning Power,]

Ἐγὼ γὰρ καὶ ὁ πατήρ ἓν ἐσμὲν, κατὰ τὸν δυνάμιν, ὡς αὐτὸς λέγει· Ἐγὼ γὰρ περὶ πάντας τὸν δόξα ἄνωγει αὐτός. Homil. 61, in Joh.

was his whole Discourse. [The words next following, viz. αὐτὸ δὲ ἡ δύναμις ἡ αὐτή, ἐνδεηλον ὅτι καὶ ἡ ἐξουσία, if the Power be the same, 'tis manifest the Essence must be so too; are Chrysostom's own Inference, and not at all the Explication of the words of this Text.]

And Basil: For when our Lord (says he) had declared concerning Believers, No man can take them out of my Hand; and, My Father which gave

Ἐπεὶ γὰρ καὶ τῶν πιστευουσῶν, ὅτι ἐὰν τις ἀρπάξῃ ἐκ ἐμοῦ, ἐγὼ ὁ πατήρ ὁ δίδων μου μόνος πάντων ἐστίν, καὶ ἐδίδεκεν μοι ἀρπάσσειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου ἐκείνου, Ἐγὼ καὶ

me them, is greater than
All ; and, No man can
take them out of my Fa-
thers hand ; and thereupon
adds, I and my Father

ὁ πατὴρ ἢ ἐγώ, σαφὲς τὸ ἓν
ἀπὸ τοῦ ἰσχυροῦ καὶ τὸ αὐτὸ κατὰ δό-
ξαν παραλαμβάνον. *Contra*
Eurom. lib. 1.

are One Thing ; 'Tis plain, by the Word One, be
means Equal and the Same in POWER.

Divines have generally supposed ; (and as it
cannot certainly be proved, so neither can it with
any certainty be contradicted ;) that these Words
[*I and my Father are One and the Same Thing*,] have
a secret Reference to some other more mysterious
and incomprehensible Instances of Union and Commu-
nion between the Father and the Son, than That which
the Connexion of the Words naturally leads to.
And indeed, that the Words are capable of being
extended to Many Significations, appears from the
Use of the like phrase in other passages, *Cb. xvii,*
ver. 11, That They may be One, as We are. *Ver. 21,*
That They All may be One, as Thou, Father, art in
Me, and I in Thee ; That They also may be One in
Us. *Ver. 22, 23, That They may be One, even as We*
are One ; I in them, and Thou in Me, that They may
be made perfect in One. And *1 Cor. iii, 8, He that*
planteth, and he that watereth, [Paul and Apollos,
ver. 6,] are [ἐν] One : And Gal. iii, 28, There is neither
Jew nor Greek, there is neither Bond nor Free, there is
neither Male nor Female ; for ye are all One [εἷς, as
it were One and the same Person,] in Christ Jesus.

See N^o 600 and 609. See also my Commentary
on 40 select Texts, in Answer to Mr. Nelson, p. 55,
144.

595. *Job. x, 33. ---- that Thou, being a Man, makest thy self God.*
That is ; assumest to thyself a Power and Authori-
ty like that of God. See N^o 580. Also my Com-
mentary on 40 select Texts, in Answer to Mr. Nelson,
p. 136, 144.

596. *Job.*

Sect. 3. ascribed to the Son in the New Test. 109

596. *Joh. x, 38.* — that the Father is in Me, and I in Him.

See N^o 600.

597. *xii, 41.* These things said Esaias, when he * saw his Glory, and spake of him.

* The True Meaning is : When Esaias (*cb. vi, 1,*) saw the Glory of God the Father revealing to him the Coming of Christ, he then saw the Glory of Him, who was to come in the Glory of his Father, *Mat. xvi, 27.* Esaias, in beholding the Glory of God, and in receiving from him a Revelation of the Coming of Christ ; saw [that is, fore-saw] the Glory of Christ, just as Abraham, *ch. viii, 56,* saw [that is, fore-saw] his day, and was glad.

Further ; it is the constant Doctrine, of all the Primitive Writers of the Church, that every Appearance of God the Father in the Old Testament, was Christ appearing in the Name or Person of the Father, [*ἐν μορφῇ Θεοῦ*] in the Form of God, as being the Image of the invisible God, *Col. i, 15* ; of Him, whom no man hath seen at any time, *Joh. i, 18* ; of Him, whom no man hath seen nor can see, *1 Tim. vi, 16.*

The Word of God, (saith Theophilus Antiochenus) taking upon himself the Person of the Father and Lord of all things, came into Paradise, and talked with Adam, in the Person of God.

Ἀναλαμβάνων τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίου ὅλων, οὕτως παρεγένετο εἰς τὸν παράδεισον ἐν προσώπῳ τοῦ Θεοῦ, καὶ ὁμιλεῖ τῷ Ἀδὰμ. *Ad Antioch. l. 2.*

And Irenæus : The Word of God (saith he) did Himself, in a divine and glorious Manner, [or, in his divine and glorious Character, in his godlike state

καὶ αὐτὸς δι' ὃ λόγος τοῦ Θεοῦ τοῖς μὲν πρὸς Μουσίαν πατριάρχαις, κατὰ τὸ θεῖον καὶ ἰδιόξει, ὁμιλεῖ τοῖς δὲ ἐν τῷ ἱερῷ, &c. *Lib. 3. cap. 11.*

and capacity ; the words κατὰ τὸ θεῖον καὶ ἰδιόξει, being the same as, *ἐν μορφῇ Θεοῦ*, in the Form of God ;]

converse with the Patriarchs before Moses ; and with those under the Law, &c.

And again : *The Scripture* (saith he) *is full of the Son of God's appearing, sometimes to talk and eat with Abraham, at other times to instruct Noah about the Measures of the Ark, at another time to seek Adam, at another time to bring down judgment upon Sodom ; then again to direct Jacob in the way ; and again, to converse with Moses out of the Bush.*

And Justin Martyr. See N^o 616.

And Tertullian : *That Word of God* (saith he,) *which is called his Son, appeared in divers manners to the Patriarchs in the Name of God, and always spake to the Prophets.*

And again : *It was the Son, (says he,) which judged men from the beginning, destroying that lofty Tower, and confounding their Languages ; punishing the World with a Flood of Waters, and raining fire and brimstone upon Sodom and Gomorrha, the Lord pouring it down from the Lord : — Neither was it possible, that the God which*

Infeminatus est ubique in Scripturis Filius Dei, aliquando quidem cum Abraham loquens, cum eodem comensurus ; aliquando cum Noë, dans ei mensuras ; aliquando autem quærens Adam ; aliquando autem Sodomitis inducens judicium ; & rursus cum videtur, & in viam dirigit Jacob ; & de rubo loquitur cum Moyse. lib. 4. cap. 23.

Id Verbum, Filius ejus appellatum, in Nomine Dei variè visum Patriarchis, in Prophetis semper auditum. De Prescript. adv. Hæres. cap. 13.

Filius est, qui ab initio judicavit, turrim superbissimam elidens, linguasque disperdens, orbem totum aquarum violentiâ puniens, pluens super Sodomam & Gomorrhæam ignem & sulphurem, Dominus, à Domino ; — & Deus in terris cum hominibus conversari alius non potuit, quàm Sermo, qui Caro conversed

conversed with men upon Earth, could be any other than that Word, which was to be made Flesh. erat futurus. Adv. Prax. cap. 16.

And again: *We profess* (says he) *that Christ always acted in the Name of God the Father; that it was He, who conversed upon Earth from the Beginning; that it was He, who appeared to the Patriarchs and Prophets: — that the Father himself was never seen by Any; — but that in his Name, and by His Authority, the Son of God, which appeared, was God.* Nam & profiteamur Christum semper egisse in Dei Patris nomine; ipsum ab initio conversatum; ipsum congressum cum Patriarchis & Prophetis; — cæterum Patrem nemini visum, — cujus auctoritate & nomine ipse erat Deus, qui videbatur Dei filius. Adv. Marc. lib. 2. c. 27.

And Cyprian, in his second Book of Testimonies against the Jews, ch. 5 and 6; which see at large.

And Athanasius: In Joel (says he) He speaks in the Person of the Father, saying, *I will pour out of my Spirit.* Καὶ ἐν τῷ Ἰουὶλ ὁ πατὴρ λέγει, Ἐκχεῖν ἀπὸ τοῦ πνεύματός μου. De humana nat. suscept.

And Cyril of Jerusalem, speaking of this very passage in Esaias, where he saw God sitting upon the Throne of his glory: *The Father* (saith he) *but no man seen at any Time; but He which then appeared to the Prophet, was the Son.* Τὸν πατέρα μὲν γὰρ οὐδὲς ἰδὼκεν πώποτε. ὁ δὲ τῷ προφήτῃ τότε φανεῖς, υἱὸς ἦν. Catech. 14.

The learned Bp. Bull in like manner: *Wherever* (says he) *it was not a mere Angel, but God himself, that appeared; there,* Ubiunque non merum Angelum, sed ipsum Deum apparuisse liquet; ibi non Patrem, sed Filium intelligendum esse,

according to the unanimous primævæ Antiquitatis
 Opinion of all primitive consentiens judicium reli-
 Antiquity, we constantly af- giosè sequentes, constan-
 firm that it was not the ter affirmamus. Defens.
 Father, but the Son. *Sett. 4. c. 3. § 15.*

Thus when 'tis said of Moses and the seventy El-
 ders, *Exod. xxiv, 10*, that they saw the God of Israel,
 and that there was under his Feet as it were a paved-
 work, &c. it must be understood that they saw, not
 the Invisible Father, but the Son appearing in the
 Name and Person of the Father.

All which, is much confirmed by *St. Stephen's* Ex-
 pression, *Acts vii; 30, 32*, that the ANGEL of the
 Lord [viz. the Angel of the Covenant, the Angel of his
 Presence, in whom the Name of God was, and by
 whom God always speaks, upon which account he
 is stiled *ὁ λόγος τοῦ θεοῦ*, the Word of God,] appear-
 ed to Moses in the Wilderness in a flame of Fire in a
 Bush; — saying, I AM the God of thy Fathers, the
 God of Abraham, the God of Isaac, and the God of Ja-
 cob. Thus *Gen. xvi, 10*, The ANGEL of the Lord
 said unto her, I will multiply thy Seed exceedingly. A-
 gain, *Gen. xxxi; 11, 13*, The ANGEL of God
 spake unto me in a dream, saying, — I am the GOD
 of Bethel, where — thou vowedst a vow unto me.
 And *cb. xlviii, 15*, Jacob blessed Joseph and said;
 GOD, before whom my Fathers Abraham and Isaac
 did walk, the GOD which fed me all my life long un-
 to this day, The ANGEL which Redeemed me from
 all evil, bless the Lads. And *Hos. xii; 3, 4*. He had
 Power with GOD; yea, he had Power over the AN-
 GEL, and prevailed. And *Zeeb. xii, 8*. The House
 of David shall be as GOD, as the ANGEL of the
 Lord. And *Gal. iv, 14*, As an Angel [as the An-
 gel] of God, even as Christ Jesus.

And This Notion of Christ's appearing and
 speaking in the Name and Person of the Father, is
 the

the less to be wondred at ; because sometimes even an *inferiour Angel* is introduced speaking in a not much unlike manner ; *Rev. xii* ; 1, 3, *The Angel stood, saying ; — I will give Power unto MY two Witnesses, &c.*

See N^o 359, 616, 69, 916, 1056. And my *Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 155.* See also, *Observations on Dr. Waterland's Second Defense of his Queries ; Observat. IV.*

598. *Job. xii, 45.* He that seeth me, seeth him that sent me.
See N^o 600.

599. *xiii, 11.* For he *knew* who should betray him.

600. *xiv ; 7, 8, 9, 10, 11.* If ye had *known me*, ye \dagger should have *known my Father* also ; and from henceforth ye know him, and have * seen him.

Philip saith unto him ; Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him ; Have *I been* so long time with you, and yet hast thou not known *Me*, Philip ? He that hath * *seen me*, hath *seen the Father* ; and how sayst thou then, Shew us the Father.

Believest thou not, that \pm *I am in the Father*, and *the Father in Me* ? The words that I speak unto you, I speak not of my self : but the Father that dwelleth in me, He doth the Works.

Believe me, that \pm *I am in the Father*, and *the Father in Me*.

\dagger *If ye had known Me, ye should have known my Father also.*] The Meaning of This, is explained, *Mat. xi, 27, Neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will REVEAL him.* And *Job. i, 18, No Man hath seen God at any time ; the only-begotten Son, which is in the Bosom of the Father, he hath DECLARED him.* And *1 Job. ii, 23, Whosoever denieth the Son, the same hath not the Father ; but he that acknowledgeth the Son, hath the Father also.* And *Job. xii ; 44, 45, He that believeth*

believeth on Me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me. The Will of the Father, is as perfectly made known by the Son, as if the Invisible Father himself could be supposed to have appeared. The Words that I speak unto you, (saith our Saviour, ver. 10th of this Chapter,) I speak not of myself; but the Father that dwelleth in me, He doth the Works. See N^o 555.

When our Lord declares

(says a very antient Writer of the Church,) that if ye had known Me, ye should have known my Father also; and from henceforth ye know him and have seen him; he does not mean so to be understood, as if He himself were the Father; but, that whosoever comes to the Son of God with a full and firm Faith, and a truly religious disposition of Mind, shall certainly by the Son, in whom he so believeth, be brought to and behold the Father.

Quod enim dixit Dominus, Si me cognovistis, & patrem meum cognovistis, & amodo nostis illum, & vidistis illum; non sic dixerat, ut se Patrem vellet intelligi; sed quoniam qui penitus & plene & cum totâ fide & totâ religione accessit ad Dei filium, omnibus modis per ipsum filium, in quem sic credit, ad Patrem perventurus sit, eundemque visurus. Novatian. de Trinit. cap. 28.

* *He that hath seen Me, hath seen the Father.]*

These Words do not signify, that He who hath seen the Person of Christ, hath seen the Person of the Father: For then it would follow, that the Man Christ, or Christ in his Humane State (which was all that was visible in the literal sense,) was the Person of the Father. But the Meaning is: He that hath seen the Power of Christ, hath seen the Power of the Father; he that hath known the Will of Christ, hath known the Will of the Father: For so our Saviour himself explains it, ch. xii; 44, 45, *He that believeth*

And Alexander, Bi-
shop of Alexandria ;

When our Lord (says he)

declares, I and my Father

are One ; he does not mean

to affirm that Himself is the

Father, or that the Two di-

stinct Subsistences are One ;

but that He is the perfect

Image of the Father, and

the Express Resemblance of

That first Original. And

therefore when Philip ear-

nestly desired to see the Fa-

ther, our Lord manifestly

showed him unto him, ma-

king him this Reply, (when

he had said, Show us the

Father,) He that hath

seen Me, hath seen the

Father ; namely, the Father being seen, as in a Pure

Glass, in his Living Divine Image. The like Express-

ion is used also by the Holy Men in the Psalms, saying,

In thy Light we shall see Light.

τὸ Ἐγὼ καὶ ὁ πατὴρ ὁ
ἱσμεν. ὅτι φησὶ ὁ κύριος, ὁ
πατὴρ ἑαυτὸν ἀναγορεύων, οὐδὲ
τὰς τῇ ὑποστάσει δύο φύσεις μίαν
εἶναι σαφηνίζων, ἀλλ' ὅτι
ἐξάλλαντες εἰς ὅσον ὁ πατὴρ τυ-
χάνων, ὁ δὲ ὁμοιωμένης ἑαυτοῦ
χαρακτὴρ ὡς καὶ τῷ τρικαύτῳ
ποσειδίῳ ἰδοὺ Φιλίππου, ἀφ' ὧν
ὁ κύριος ἐμφανίζει. πρὸς αὐ-
τὸν λέγει Διδόν ἡμῶν τὸ πατέρα,
λέγει ὁ ἰσχυρὸς μοι, ἰσχυρὸς
τὸ πατέρα ὡς περὶ δὲ ἱσχυρὸν
ἀκηλύδου καὶ ἐμφύχου θύρας ἐ-
κόντος αὐτοῦ, διωρυχθέντος τοῦ πα-
τρὸς. Ὁ ἰσχυρὸς ἐν ψαλμοῖς οἱ
ἀγιώτατοι φασίν, Ἐν τῷ φωτί σου
ἐφάνισθαι φῶς. Epist. ad Alex.
apud Theodoret. Lib. 1. c. 4.

And Athanasius : *When*

our Lord (says he) affirms,

He that hath seen Me,

hath seen the Father ;

he does not mean, that He

Himself was the Father ;

For how can that be, seeing

the Father is Invisible ?

But, that He was Such as the Father is : For so he

had before said, If ye had known Me, ye should

have known my Father also.

Ὁ ἰσχυρὸς ἡμῶν, ἰσχυρὸς
πατέρα οὐχ ἑαυτὸν εἶναι τὸν πα-
τέρα φάσκον πῶς ᾔδει, τὸν ἀδελ-
φόν ; ἀλλὰ τοιοῦτον, ὅς ἐστι πατέρα.
Προειρημένον ἔδει, εἰ ἰσχυρὸς μοι, ὁ
τὸν πατέρα μου ὡς ἑαυτὸν. Contra
Sabellianos.

And

And again : If a Man (says he) after seeing the Image of the King, should desire to see the King Himself; the Image might say unto him, I and the King are One; for I am in Him, and He in Me; And what you see in Me, That you see in Him; and what you see in Him, That you see in Me. He therefore that pays

Respect to the Image, gives Honour to the King; For the Image is his Likeness and Resemblance.

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 198.

‡ I am in the Father, and the Father in Me.] That is; There is so strict and perfect an Union and Communion between the Father and the Son, that whosoever seeth My Works (saith our Saviour,) seeth my Fathers Works; and whosoever heareth My Words, heareth His. The Words that I speak unto you, (ver. 10.) I speak not of my self; but the Father that dwelleth in me, He doth the Works.

The like Expression is frequently used in other places. Ver. 20th of this Chapter; At that Day ye shall know, that I am in my Father, and you in Me, and I in you. Ch. vi, ver. 56, He that eateth my Flesh and drinketh my Blood, dwelleth in Me, and I in Him; [To which, some MSS add, even as the Father dwelleth in Me, and I in the Father.] Chap. xv, ver. 4, Abide in Me, and I in you. Ch. xvii, ver. 11. Holy Father, keep through thine own Name, those whom thou hast given me; that They may be One, as We are. Ver. 21, That they All may be One, as Thou, Father, art in Me, and I in Thee; that They also may be One in Us; that

Τὸ εἶδέναι μὲν τὴν εἰκόνα διαφέρει τὸν βασιλέα, ὅτι αὐτὸς ὁ εἰκὼν, Ἐγὼ δὲ ὁ βασιλεὺς ἐν τῷ αὐτῷ. Ἐγὼ δὲ ἐν ταύτῃ εἰκόνι, καὶ αὐτὸς ἐν ἐμοί. καὶ ὁ αὐτὸς ἐν ἐμοί, τοῦτο ἐν ἐκείνῳ βλέπεις. ὁ δὲ ἰδὼν καὶ ἐν ἐμοί, τοῦτο βλέπεις ἐν ἐμοί. ὁ γὰρ προσκυνῶν τὴν εἰκόνα, ἐν αὐτῇ προσκυνῶν τὸν βασιλέα. ἡ δὲ εἰκόνα μαρτυρεῖ καὶ τὸ αὐτὸς ἐν ἐμοί. Lib. 4.

contra Arianas.

the World may believe that thou hast sent me. Ver. 22, And the glory which thou gavest me, I have given Them; that They may be One, even as we are One. Ver. 23, I in Them, and Thou in Me, that They may be made perfect in One, and that the World may know that Thou hast sent me, and hast loved Them as thou hast loved Me. Ver. 26, That the Love wherewith thou hast loved Me, may be in Them, and I in Them. 1 Joh. iii, 24, He that keepeth his Commandments, dwelleth in him, and He in Him. 1 Joh. iv, 15, Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God. And ver. 16, God is Love; and He that dwelleth in Love, dwelleth in God, and God in Him.

Divines generally suppose, that these Words [*I am in the Father, and the Father in Me,*] have some secret Reference to the Manner of Christ's Metaphysical Existence with the Father, explained Job. i, 1. Which though it may possibly be True, yet the parallel places now-cited show the other to be the principal and more natural Meaning of the Words.

See N^o 594, and 609.

601. Job. xiv; 13, 14. And whatsoever ye shall ask in my Name, That will I do; that the Father may be glorified in the Son.

If ye shall ask any thing in my Name, I will do it.

602. 20. I am † in my Father, and you in Me, and I in you.

† See N^o 600.

603 xv; 23, 24. He that hateth Me, hateth my Father also.

— now they have both † seen and hated both Me and my Father.

† See N^o 600.

604. xvi, 15. All things that the Father hath, are mine.

Sec N^o 784.

605. Job;

Sect. 3. ascribed to the Son in the N. Test. 119

605. *Job. xvi. 19.* Jesus *knew* that they were desirous to ask him.

606. 30. Now are we sure that thou *knowest* all things, and needest not that any man should ask thee: By *This* we believe, that thou *camest forth from God*.

See N^o 362, 669.

607. xvii. 5. And now, O Father, glorify thou me [*See N^o 768.*] with thine own self, with the Glory + which I had with thee before the World was.

+ The Socinians interpret this passage to signify only the Glory which Christ had in the *Fore-knowledge* and *Prædetermination* of God; [*ἡ εἰς ἡμᾶς παρὰ σοί, which I had, laid up for me with thee, before the World was.*] But the more plain and literal Meaning of the Words, is that which has been before expressed, N^o 535.

608. 10. And all mine are thine, and thine are mine; and I am glorified in Them.

609. 11. — that they may be One, + as We are.

+ If any one (says Origen) is disturbed at these Expressions, as if we favoured the Opinion of Those [the Sabellian Hereticks] who deny the Father and the Son to be Two distinct Subsistencies, [Gr. ὑποστάσεις, Substances:] Let him consider That Text, (Acts iv, 32,) All that believed, were of one Heart

and One Soul; and then he will understand This, I and my Father are One Thing. We serve therefore (in the Sense I have now explained,) One God, the Father, and the Son.

Εἰ δὲ τις ἐν ταύταις περισπασθείη, μή τι αὐτομαλῶς πρὸς τὴν ἀμαρτίαν ὅς τις ὑποτάσσῃ πατέρα καὶ υἱόν· ἐπιστάτω τὸ, Ἦν ὁ πᾶντες ὁ πιστευόντων ἡ καρδία καὶ ἡ ψυχὴ μιὰ ὡς διὰ τὸ, Ἐγὼ καὶ ὁ πατὴρ ὡς ἓν. Ἔσα ὡς διὸν, ὡς διὰ δὲ ἀμαρτίαν. ὁ πατέρα, καὶ τὸν υἱόν διὰ τὴν αὐτὴν. Contra Celsum, lib. 8.

And

And presently after : *Θεοτάτου δὲ τὸν πατέρα ὃν
We worship (saith he) the ἀληθείας, καὶ τὸν υἱὸν τὸν ἀλη-
Father of the Truth, and θείαν, ὅτις δὲ τῇ ὑποστάσει πρώτ.
[also] the Son who is the μόνον, ὃν δὲ τῇ ὁμοσίᾳ καὶ τῇ
Truth, being indeed Two συμφωνίᾳ καὶ τῇ ταυτότητι ὁ βυλῆ.
things in Subsistence ; but in μόνον. ibid.
Agreement, and Consent,
and Sameness of Will, they are One.*

See some other Senses of these Words, N^o 594
and 600. See also Part II, § 44.

610. *Job. xvii. 21. That they All may be one, as † Thou,
Father, art in Me, and I in Thee ; That They also may be
One in Us.*

† See N^o 594 & 600 & 609.

611. 22, 23. That They may be One, even as *We* are
One.

I in Them, and *Thou* in *Me*, That they may be made per-
fect in *One*.

See N^o 594 & 600 & 609.

612. 24. For thou lovedst me † *before the Foundation
of the World.*

† See N^o 607.

613. xxi. 17. Lord, thou knowest all things.

See N^o 362, 669.

614. *Acts i. 24. Which knowest the Hearts of all Men.*

It is ambiguous whether these Words are spoken
of *Christ* ; or of *God*, the *Father*. See N^o 669,
& 362.

615. iii. 14. 15. the Holy One, and the Just, ---
the Prince of Life.

616. *Acts*

616. *Acts vii ; 30, 31, 32.* There appeared to him — an

* *Angel of the Lord* in a flame of Fire in a Bush ; —

And — the Voice of the * *Lord* came unto him, saying, *I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob.*

* It is the unanimous Opinion of All Antiquity, that *This Angel* who said, *Exod. iii, 6, I am the God of thy Fathers,* was *Christ*, (the *Angel of the Covenant*, *Mal. iii, 1 ; μεγάλης Βουλῆς Ἄγγελος*, *Isa. ix, 6, the Angel of Gods presence*, *Isa. lxiii, 9 ;* and in whom the Name of God was, *Exod. xxiii, 21 ;*) speaking in the Name and Person of the Invisible Father. Thus *Gen. xvi, 10, The ANGEL of the Lord* said unto her, *I will multiply thy Seed exceedingly.* Again, *Gen. xxxi ; 11, 13, The ANGEL of God* spake unto me in a dream, saying, — *I am the GOD of Bethel, where — thou vowedst a vow unto me.* And *ch. xlviii, 15, Jacob blessed Joseph and said ; GOD, before whom my Fathers Abraham and Isaac did walk, the GOD which fed me all my life long unto this day, The ANGEL which Redeemed me from all evil, bless the Lads.* And *Hos. xii ; 3, 4. He had Power with GOD ; yea, he had Power over the ANGEL, and prevailed.* And *Zech. xii, 8, The House of David shall be as GOD, as the ANGEL of the Lord.* [And *Rev. xi ; 1, 3, even an inferior Angel* is introduced speaking in the Name or Person of God.]

Our *Christ*, (says *Justin*

Martyr,) conversed

with *Moses* out of the Bush,

in the Appearance of Fire :

— And *Moses* received

great strength from *Christ*

who spake to him in the

Appearance of Fire.

And again : The *Jews*

(saith he) are justly re-

proved, for imagining that

Ἐν ἰδίᾳ πυρὸς ἐν βάντῃ προ-
ωμίλησεν αὐτῷ ὁ ἱερότατος Χρι-
στὸς. — Ὁ Ἀμαρὶν ἔχοντι
ἔλαβε παρὰ τοῦ λαλοῦντος αὐτῷ
ἐν ἰδίᾳ πυρὸς, Χριστοῦ. *Justin.*
Apol. i.

Ἰουδαῖοι οὐκ ἠγνοοῦσιν αἰεὶ
τὸν πατέρα τῶν ἑλόντων λαλοῦντων
τῷ Μωϋσῇ, τοῦ λαλοῦντος αὐτῷ

M

the

the Father of all things
spoke to Moses, when in-
deed it was the Son of God,
who is called the Angel and
the Messenger of the Father.

— He formerly appear-
ed in the Form of Fire,
and without a Humane
Shape, to Moses and the
other Prophets: But Now, — being made a Man
of the Virgin, &c.

And again: If so be
(saith he,) that the Ap-
pearance which Moses saw,
was both an Angel and
God; — yet it was
not God the Creator of the
Universe, which then said
to Moses that He was the
God of Abraham, and the
God of Isaac, and the God
of Jacob: But it was That
Person, who (as I have be-
fore showed you) appeared
to Abraham, and to Ja-
cob, and at the Judgement of Sodom, ministering to the
Will of the Maker of all things.

And Novatian: Whom
do they think this God to be,
which descended? Was it
God the Father? Then
God the Father was con-
tained in a Particular
Place; And how then does
he contain all things? —
It remains therefore, that He who descended, was —
the Son, the Word of God.

ἐν τῷ ὄνόματι τοῦ Θεοῦ, ὅς ἐστι ἄγγελος.
καὶ ἐκείνου ἀποκαλεῖται, δι-
καιοῦς ἐλθόντων — Καὶ πρῶ-
τον μὲν ὡς τῆς τοῦ πατρὸς μορ-
φῆς, ἐκείνου ἀποκαλεῖται, τῷ
Μωϋσῇ ἐν τοῖς ἱερείοις προφῆταις
ἐφάνη ὡς δὲ — διὰ παρθένου
ἐγενήθη ἄνθρωπος &c. Apol. 2.

Ὅτι καὶ τοῦτο γινώσκοντες, ὅς ἐ-
γενήθη ἐκ Θεοῦ ἑαυτοῦ ἐν τῇ ἐκ-
κλήσῃ τῇ τῷ Μωϋσῇ ἡμετέρῃ
ἐπαγγελία, — οὐχ ὁ ποιητὴς τῆς
ὅλων ἦναι Θεὸς ὁ τῷ Μωϋσῇ ἐ-
πὶ πάντων αὐτῶν ἰσχυρὸς Θεὸς Ἀβραάμ
καὶ Θεὸς Ἰσαὰκ καὶ Θεὸς Ἰακώβ,
ἀλλ' ὁ ἀποδεδειγμένος ἡμῶν ἄφθαρ-
τος Ἀβραάμ ἐν τῷ Ἰακώβ, τῇ τοῦ
ποιητοῦ τῆς ὅλων θείᾳ ὑποκειμένῃ,
καὶ ἐν τῇ κελύφῃ τῶν Σοδὼμων τῇ
βουλῇ αὐτοῦ ὁμοίως ὑποκειμένης.
Dial. cum Tryphone.

Quem volunt hīc De-
um descendisse? — De-
um Patrem? Ergo jam
loco clauditur; et quomo-
do omnia ipse complecti-
tur? — Superest ergo,
ut ille descenderit — Dei
filius, Dei Verbum. c. 25.

It remains therefore, that He who descended, was —
the Son, the Word of God.

And

And the Synod of Antioch: The Son (say they) is sometimes called an Angel, sometimes the Lord, sometimes God. For it is * impious to imagine that the God of the Universe is any where called an Angel. But the Angel [or Messenger] of the Father, is the Son, who Himself is Lord and God. For it is written; The Angel of his great Counsel, [or Covenant.]

Περὶ τοῦ ἐν ἄγγελῳ. ποῦ δὲ ἐν κρείττῳ, ποῦ δὲ ἐν παρταύτῳ. Τὸ μὲν γὰρ οὗτο ὅλον ἀρετῆς ἄγγελος τοῦ πατρὸς. Ὁ δὲ ἄγγελος τοῦ πατρὸς, ὁ υἱὸς ἐστίν, αὐτὸς Κύριος καὶ Θεὸς ὢν. Γνωσθῆναι γὰρ, Μεγάλου Βουλῆς ἄγγελος. Epist. Synodic. ad Paul. Samosatas.

[* Even Tertullian himself (*Adv. Prax. cap. 16.*) carries this matter so far as to say, *Scilicet hæc nec de Filio Dei credenda fuisset, si scripta non essent; fortasse non credenda de Patre, licet scripta.* "These things could not have been believed concerning the Son of God, if they had not been written; Concerning the Father perhaps they could not have been believed, even though they had been written."]

N.
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And Athanasius: Who is therefore (saith he) called also an Angel, because 'tis He alone that revealeth the Father.

Ὁ αὖ τοῦτο ἐν ἄγγελῳ ἐκάλειον, ὅτι μόνος αὐτοῦ ἐστὶν ὁ ἀποκαλύπτων τὸν πατέρα. *Contra Arianos, Orat. 4.*

And Hilary; He (says he) who is called the Angel of God, the same is Lord and God. For the Son of God, according to the Prophet, is the Angel of his great Counsel, [or Covenant.] That the Distinction of Persons might be entire, he is called the Angel of God; (For He who is God of God, the same

Qui Angelus Dei dictus est, idem Dominus & Deus est. Est autem, secundum Prophetam, Filius Dei, magni Consilii Angelus. Ut personarum distinctio absoluta esset, Angelus Dei est nuncupatus; Qui enim est Deus ex Deo, ipse est Angelus Dei: Ut verò honor debitus redderetur,

also is the Angel [or Messenger] of God: And yet, that at the same time due honour might be paid him, he is also declared to be Lord and God.

And Basil: Who then (says he) is it, which is called both an Angel and God? Is it not He, whose Name we are told is called, the Angel of the Great Covenant? For though it was in after-times, that he became the Angel of the great Covenant; yet even before That, he did not disdain the Title of an Angel, [or Messenger.]

And again: 'Tis manifest (says he) to every one, that where the same Person is stiled both an Angel and God, it must be meant of the Only-begotten, who manifests himself to Mankind in different Generations, and declares the Will of the Father to his Saints. Wherefore He who at his Appearing to Moses, called himself, I am; cannot be conceived to be any Other person, than God the Word, who was in the beginning with God.

Thus likewise the learned Bp. Bull: The Fathers (says he) of the first Ages generally teach, that the Son of God fre-

& Dominus & Deus est prædicatus. Hilar. de Trinit. lib. 4.

he is also declared to be Lord and God.

Τίς οὖν ὁ αὐτὸς ἄγγελος καὶ θεός; ἄρα οὐχὶ περὶ τοῦ μαρτυροῦντος, ὅτι καλεῖται τὸ ὄνομα αὐτοῦ, Μεγάλος βαλὺς ἄγγελος; --- Εἰ δὲ ὁ ὑπερὸν ἐγγύς τοῦ μεγάλου βαλὺς ἄγγελος, ἄλλ' οὐδὲ πρότερον ἐπέκειντο τῷ τοῦ ἀγγέλου προσωνομασίᾳ. Lib. 2. contra Eunom.

Πατὴρ οὖν ὁ θεός, ὅτι ἴδιος ὁ ἄγγελος ὁ θεός ὁ αὐτὸς προηγύρεται, ὁ μοιγενής ἐστὶ δηλούμενος, ἰμφανίζων ἑαυτὸν κατὰ γνῶσιν τοῖς ἀνθρώποις, καὶ τὸ θεῖον ἄλμα τῷ πατρὶ τοῖς αἰσίοις αὐτοῦ ἀγγέλλοντος ὥστε ἐπὶ τῷ Μωσείῳ, Ὅσα ἑαυτὸν ὀνομάσας, καὶ ἄλλος τις παρὰ τὸν θεὸν λόγος, τὸν ἐν ἀρχῇ εἶπα πρὸς τὸν θεόν, καὶ θεός. Ibid.

Patres primorum seculorum communiter docent, Filium Dei sanctis viris sub veteri Testamento frequenter appa-

quently

quently appeared to Holy Men under the Old Testament; Nay, all those Appearances wherein the Name Jehovah and divine honours are given to the Person that appeared (notwithstanding that perhaps he be also called an Angel,) are understood by them as belonging to the Son of God.

He that knows not This, is a Stranger in the Writings of the Fathers.

And again: *Woerever* (says he) it was not a mere Angel, but God himself, that appeared; there, according to the unanimous opinion of all primitive Antiquity, we constantly affirm that it was not the Father, but the Son.

ruisse; imò, apparitiones illas universas, in quibus nomen Jehovah & honores divini tribuuntur ei qui apparet, (et si alias fortasse Angelus appellatur,) de illo ipso Dei filio exponunt. In Scriptis Patrum peregrinus est, cui id ignotum sit. *Sect.* 1. cap. 1. § 2.

Interim ubicunque non merum Angelum, sed ipsum Deum apparuisse illequet; ibi non Patrem, sed Filium intelligendum esse, primævæ Antiquitatis consentiens iudicium religiosè sequentes, constanter affirmamus. *Sect.* iv, cap. 3. § 15.

See more, in N^o 597, 359, 69, 916, 1056; and my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 161. See also, *Observations on Dr. Waterland's Second Defense of his Queries; Observat. IV.* Compare also *Zech. iii; 1, 2, [— standing before the Angel of the Lord; — And the Lord (Jehovah) said unto Satan, The Lord (Jehovah) rebuke thee]* with *Jude 9*, and *Dan. xii, 1*, and *Rev. xii, 7*.

Some very learned men, from what is said, *Acts vii, 53*, and *Gal. iii, 19*, and *Heb. ii, 2*, concerning the Law being given by the disposition of Angels; have been of Opinion that the Angel here spoken of, was not Christ the Lord. And if so, then the Observation upon This Text, will be still more

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remarkable ; that an *Inferior* Angel, speaking in the Name of God, should say, *I am the God of thy Fathers, &c.* And that concerning those to whom this Angel appeared *visibly* in Human Shape, it should be affirmed that *they saw the God of Israel*, *Exod. xxiv, 11.*

617. *Acts vii, 35.* The same [*Moses*] did God send to be a Ruler and a Deliverer, by the Hands of *the Angel which appeared to him in the Bush.*

See N^o 616.

618. *Sina.* 38. With *the Angel that spake to him in Mount*

See N^o 616.

619. *viii, 33.* And *who shall declare his Generation ?*

620. *x, 36.* — Jesus Christ : He is Lord of * *All.*
* Both of *Jews and Gentiles* : As appears from the Context, *ver. 34 and 35.*

See N^o 539.

621. *xviii, 10.* I *am with thee*, and no man shall set on thee to hurt thee : For I have much People in this City.

621* *Rom. x, 12.* Lord over all. See N^o 539.

622. *xiv, 9.* That he might be Lord both of *the Dead and Living.*

623. *10, 11, 12* We shall all stand before the judgment-seat of *Christ.*

For it is written ; As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us, shall give an account of himself to God.

This manner of Expression is more distinctly explained, *Acts xvii, 31.* God hath appointed a day, wherein HE will judge the World in righteousness, BY that Man whom he hath ordained. And *ch. x,*

42, He—

42. He — was ordained of God, to be the Judge of Quick and Dead. And Job. v, 22, *The Father judgeth no man, but hath committed all judgment unto the Son.* And 2 Tim. iv, 1, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead.* And Rom. ii, 16, *God shall judge the Secrets of Men by Jesus Christ.*

See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 166.*

624. 1 Cor. i; 7, 8, — our Lord Jesus Christ.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The like repetition of the Word, *Lord*, in one and the same sentence, concerning the same Person; is to be found, 1 Th. iii, 12, 13, *The Lord make you to increase and abound in love — to the end, he may stablish your hearts unblameable in Holiness before God even our Father, at the coming of our Lord Jesus Christ:* And 2 Th. iii, 5, *The Lord direct your Hearts into the Love of God, and into the patient waiting for Christ.* Which Two places, how weakly they are alledged by Basil to prove that the Holy Ghost is sometimes stiled *Lord*, appears from the present Passage, in which the Name *Jesus Christ* is expressly added to the appellation *Lord* in Both parts of the Sentence.

625. 24. Christ, the Power of God, and the Wisdom of God.

626. ii, 8. The Lord of Glory.

627. iv, 5. Until the Lord come, who both will bring to Light the hidden things of Darkness, and will make manifest the Counsels of the Hearts.

628. 1 Cor. xv, 4, 5. With the Power of our Lord Jesus Christ; To deliver such an one unto Satan, for the destruction of the Flesh, &c.

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629. 1 Cor. xv, 27. He hath put *all things* under his [viz. *Christ's*] Feet.

630. 47. The second man, is *the Lord from Heaven*.

631. 2 Cor. iv, 4. Christ, who is *the Image of God*.

632. Ephes. i, 10. That ---- he might gather together in One *all things* in Christ, both *which are* in Heaven, and *which are* on Earth, even in Him.

633. 20, 21, 22, 23. And set him at *his own right hand* in the heavenly places.

Far above all Principality and Power and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come,

And hath put *all things* under his Feet, and gave him to be *the Head* over *all things* to the Church.

Which is his Body, the Fulness of *him* that filleth all in all.

634. iii, 14, 15. Unto the Father of our Lord Jesus Christ: Of whom the whole Family in Heaven and Earth is named.

It is ambiguous (according to our present reading,) whether these latter Words refer to Christ, or to the Father. If they refer to Christ; the Sense is the same, as what the Apostle had before said, ch. i, ver. 10 and 21, that in Christ *all things* are gathered together in One, both *which are* in Heaven and *which are* on Earth; and ver. 22, that he is *the Head* over *all things* to the Church; and Col. i, 20, that by him God hath reconciled *all things* to himself, whether they be things in Earth or things in Heaven; and Phil. ii, 9, that God hath given him a Name which is above every Name, that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth. But if the words in the 15th Verse refer to God the Father, as they were by the Antients generally understood; the words fore-

going,

going, [of our Lord Jesus Christ,] being not found in the most antient Copies, but first added in the Latin, while they were wanting in the Greek, as Jerom testifies; and the whole Text running thus, — unto the Father, of whom the whole Family in Heaven and Earth is named; and the Greek words, *πατήρ* and *οἰκία*, [FATHER and FAMILY,] having naturally a congruity and reference to each other, so as to make it probable that the words (even though our present Reading be retained) relate all to the Father; The meaning Then is, that God is the Great Paterfamilias, whose House or Family the whole Universe is, and He the Father and Supreme Governour of all. See above, N° 264.

635. *Ephes. iv, 11:* And He gave, some Apostles, and some Prophets, &c.

636. 15. — into him in all things, which is the Head, even Christ.

637. v, 5. — the Kingdom of Christ, and of God.

638. *Phil. ii, 5 — 11.* Who being in the Form of God, &c. [See N° 934] — God also hath highly exalted him, and given him a Name which is above every Name;

That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth:

And that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

See N° 934; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson*, p. 140, 173, 232, 233. See also, *Observations on Dr. Waterland's Second Defense of his Queries*; *Observat. I, pag. 19*.

639. iii, 21. According to the Working, whereby he is able to subdue all things unto himself.

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640. Phil. iv, 13. I can do all things, through Christ which strengtheneth me.

641. Col. i; 15, 16. Who is the Image of the invisible God, the First-born of every Creature, (See N^o 937; and my Commentary on 49 select Texts, in Answer to Mr. Nelson, p. 175.)
For by Him [Gr. & Him] were all things created, &c.

642. 17, 18, 19, 20. And he is before all things, and by him all things consist.

And He is the Head of the Body, the Church; who is the † Beginning, the First-born from the Dead, that in all things he might have the prebeminence.

For it pleased the Father, that in Him should * all Fulness dwell;

And ——— by him to ‡ reconcile all things unto himself: by Him, I say, whether they be things in Earth, or things in Heaven.

† See N^o 672.

* The Fulness of the Godhead, [of divine Power and Authority,] ch. ii, ver. 9. See N^o 645.

‡ That in It, viz. in

his Body, (says Athanasius,) he might redeem all things, and bring the World unto his Father, and reconcile all things both in Heaven and Earth.

ἵνα ἐν αὐτῷ καὶ πάντα ἐλυθῶσι, τὸν κόσμον προσάγῃ τῷ Πατρὶ, καὶ ἀποκαταστήσῃ τὰ πάντα τὰ ἐν οὐρανοῖς καὶ τὰ ἐν τῇ γῇ. Epist. ad Adolphium.

See N^o 188.

643. Col. i; 28, 29. — in Christ Jesus; — according to his Working, which worketh in me mightily.

644. ii, 3. In whom are hid all the Treasures of Wisdom and Knowledge.

It is ambiguous whether This refers to the Father, or to Christ; but most probably, to Christ.

645. Col. ii, 9. For in Him dwelleth all the Fulness of the Godhead bodily.

Ch. i, ver. 19. It pleased the Father, that in him should all Fulness dwell; and Job. xiv, 10, The Father that dwelleth in Me, he doth the Works.

The Fulness of the Godhead; that is of Divine Power, Dominion and Authority. For so the word [θεότης Divinity,] signifies; in the same manner as ἀνθρωπότης, and all other words of the like formation. And 'tis as great an Abuse of Language, to suppose [θεότης] the Deity, that is, the Dominion of God, to signify the Substance of God; as it would be to understand [ἀνθρωπότης] Manhood, to signify the Substance of Man. Where Deity is put (by a mere idiom of the English language) for God himself, as Acts xvii, 29; (in like manner as with Us The Kings Majesty often means, not the Majesty of the King, but the King himself;) 'tis in the Greek, not ἡ θεότης, but τὸ θεόν.

Origen styles the Father "the Fountain of Divinity." And he distinctly explains himself to mean thereby, that the Son is stiled God, upon account of the Authority and Dignity derived to him from the Father; and that Angels and Magistrates are stiled Gods, upon account of the Authority and Dignity derived to Them through the Son.

Ὁ πᾶς πνεῦμα, καὶ θεότης
[Later Writers have greatly misunderstood this Phrase, as if he had said, πνεῦμα τοῦ Θεοῦ] in Job. p. 47. Μαροχὴ τῆς ἁγίας θεότητος θεοποιήσαντες ibid. p. 46. Τῆς λαοῦ θεότης [speaking of Angels] ἀφ' οὗ ἵκανε τῆς θεότητος, τὸ θεόν λόγος ibid. p. 47. Θεοποιή, τὸ θεόν καὶ τὸν υἱόν. Cels. lib. 5. Ἀγγέλων ὑποστάσεων. ἀφ' οὗ καὶ θεοποιήσαντες in Job. p. 418. — Θεός, καὶ πᾶς πνεῦμα ἡντιού, καὶ πᾶς τιμιμηνύς ἐν τῷ θεῷ τῷ ἁγίῳ πνεύματι, καὶ παρ' οὗ καὶ τῆς θεότητος ἀποτὸν καὶν. Cels. lib. 7. See also the Passages of Origen cited below at large, Part II, § 11 & § 39.

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646. Col. ii, 10. Which is the *Head of all Principality and Power.*

647. iii, 1. Where Christ sitteth *on the right hand of God.*

648. 11. But Christ is *all, and in all.*

649. 13. Even as *Christ forgave you.*

650. 1 Tim. i, 16. That in Me first, *Jesus Christ* might *show forth all long-suffering,* for a pattern to them which should hereafter believe on him to life everlasting.

651. Heb. i, 2. Whom he hath appointed *Heir of all things,* by whom also *he made the Worlds.*

652. 3, &c. Who being the *Brightness of his Glory,* and the *express Image of his Person,* and *upholding all things by the Word of his Power,* — sat down *on the right hand of the Majesty on high.*

Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.

For unto which of the Angels said he at any time, *Thou art my Son,* this day have I begotten thee? —

And again, when he bringeth in the first-begotten into the World, he saith, *And let all the Angels of God worship him.* —

But unto the Son he saith, *Thy Throne, O † God, is for ever and ever* — God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

And; ‡ Thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands:

— They shall be changed, but — *thy years shall not fail.*

But to which of the Angels, &c? Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?

† See the Note on N^o 542.

‡ See N^o 552.

653. Heb. ii; 5, 8. Unto the Angels hath he not put in Subjection the World to come; — But —

Thou hast put *all things in Subjection under his* [viz. *Christ's*] *Feet*. For, in that he put *All* in Subjection under him, he left nothing that is not put under him.

654. 16. He took *not* on him *the Nature of Angels*, but he took on him the Seed of Abraham. [Gr. *ὁ γὰρ θεὸς ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται*, He lays not hold of (or, helps not) *Angels*, but the Seed of *Abraham*.]

655. iii, 3. For this man was counted worthy of more glory than *Moses*, inasmuch as *He who hath builded the House*, hath more Honour than the House.

656. 6. But *Christ*, as a Son over *his own House*, whose House are we.

See N^o 264.

657. iv; 12, 13. For the * *Word of God* is quick and powerful, and sharper than any *two-edged sword*, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow: and is a *Discerner of the Thoughts and Intentions of the Heart*.

Neither is there any Creature that is not manifest in his Sight: but all things are naked and opened unto the Eyes of Him with whom we have to do.

* See *Rev. xix, 13*: & *i, 16*: & *ii, 12, 16*: & *xix, 15*.

658. vii; 3. † Without Father, without Mother, * without descent; having neither beginning of days, nor end of Life; but made like unto *the Son of God*, abideth a Priest continually.

† *Melchisedec*, the Type of *Christ*.

* Without *Genealogy*, ἀγενεαλόγητος.

559. viii, 1. Who is set on the right hand of the *Throne of the Majesty in the Heavens*.

660. He b.

660. Heb. x. 12. — for ever sat down on the right hand of God.

661. xii. 2. — and is set down at the right hand of the Throne of God.

662. xiii. 8. — Jesus Christ, the same yesterday, and to day, and for ever.

The Meaning in this Place (as appears from the Context,) is; that the *Doctrine of Christ*, once taught by the Apostles, ought to be preserved unchanged.

See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 169.*

663. Jam. ii. 1. The Faith of our Lord Jesus Christ, the Lord of Glory.

[Τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῆς δόξης.] It is ambiguous in the Original, whether the word [Glory] refers to [Lord] or to the preceding word, [Faith.] And of the Two, the more natural construction seems to be; *The Faith of the Glory*, or, *the glorious Faith*, [as 2 Cor. iv. 4, τὸν γέλοον τῆς δόξης, *The Gospel of Glory*, or, *the glorious Gospel*] of our Lord Jesus Christ.

664. 1 Pet. iii. 22. Who is gone into Heaven, and is on the right hand of God; Angels and Authorities and Powers being made subject unto him.

665. Rev. i. 5. Jesus Christ, who is the faithful Witness, and the First-begotten of the Dead, and the Prince of the Kings of the Earth.

666. II. I am * Alpha and Omega, the first and the last. [These words are not found in most of the Greek MSS.]

See N^o 683, 672, 686 & 414.

* The Author and Finisher of our Faith, Heb. xii. 2.

667. 17, 18. I am * the First and the Last. I am + he that liveth, and was dead; and behold, I am alive

alive for evermore, Amen; and have the Keys of Hell and of Death.

* Sec N° 666.

† Gr. & ἔω, *The Living One.* As Joh. v. 26; *As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.* See N^o 339.

668. *Rev. ii, 8. These things saith the First and the Last ;*
which was Dead, and is alive.

See N^o 414, & 666.

669. 23, — 27. And all the Churches shall know, that *I am He which searcheth the Reins and Hearts*, and I will give unto every one of you according to your Works. — even as I received of my Father.

See N° 362.

*The Lord Jesus, (saith
Clemens Alexandrinus,) who, by the Will of the
Almighty, is inspector of
our Hearts.*

Τὸ κῆρυξ Ἰησοῦ, τὸ εἶναι πᾶσι
τοῖς ἀνθρώποις διὰ τὸν ἐκείνου
τοῦ κηρύττειν. ΣΙΜΩΝ. 4.

See more of this Passage, in Part II. § 35.

670. iii, 1. These things saith *He that bath the seven Spirits*
of God.

671. 7. These things saith *He that is Holy*, he that is *True*, he that hath the Key of David; he that *openeth* and no man *shutteth*, and *shutteth* and no man *openeth*.

672. 14. These things saith *she Amen*, the *Faithful and True Witness*, the *Beginning* [*Ἀρχή, she + Head,*] of the *Creation of God*.

† Col. i, 18. *He is the Head of the Body, the Church; the Beginning, &c.* And Col. ii, 10, *He is the Head of all Principality and Power,* [ἀρχαὶ καὶ ἐξουσίαι.]

This Word, (says Theophilus) ministered to God in

the Creation of Things, αὐτῷ καὶ πάντα τεταράχθη. αὐτῷ
and by Him did God make λεγεται Ἀρχη, ὅτι ἀρχὴ ἐστὶν
all things: And he is there- ρισμὸς πάντων ἢ δὲ αὐτῷ διδ-
fore-called The Beginning, μωγενήσαν. Ad Antolic. lib. 2.

[or, The Principle, or Head;] because he Ruleth and hath Dominion over all things, which were created through Him.

And Justin Martyr:
The Word (saith he) is Ἡ πρώτη δύναμις, μετὰ τὴν
the First Power (next af- πατέρα πάντων καὶ δευτέρα
ter God, the Father and Θεῶν, ἐ οὐκ, ὁ λόγος ἐστίν.
Supreme Lord of all,) and Apol. 1.
the Son.

See also N^o 937 & 642.

673. Rev. iii, 21. Even as I also overcame, and am set down with my Father in his Throne.

674. v, 6. A Lamb, ---- having ---- seven Eyes, which are the seven Spirits of God, sent forth into all the Earth.

675. vi, 16. Hide us from the face of him that sitteth on the Throne, and from the Wrath of the Lamb.

676. vii, 17. The Lamb, which is in the midst of the Throne.

677. xi, 15. The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

678. xiv, 4. Being the First-fruits unto God and to the Lamb.

679. xvii, 14. The Lamb shall overcome them; For he is Lord of Lords, and King of Kings.

680. xix, 13. And his Name is called, The WORD of God.

See N^o 535.

Sect. 3. ascribed to the Son in the N. Test. 137

681. Rev. xix, 16. And he hath on his Vesture and on his Thigh a Name written, *King of Kings, and Lord of Lords.*
682. xxi, 22. For the Lord God Almighty, *and the Lamb,* are the Temple of it. [Gr. For the Lord God Almighty is the Temple of it; *and also the Lamb.*]
683. 23. For the Glory of God did lighten it, *and the Lamb* is the Light thereof.
684. xxi, 1. Proceeding out of the Throne of God and of *the Lamb.*
685. 3. The Throne of God and of *the Lamb* shall be in it; And his Servants shall serve him.
686. 12, 13, 16. Behold, I come quickly, and my Reward is with me, to give every Man according as his Work shall be.
I am * *Alpha and Omega, the Beginning and the End, the First and the Last.*
I Jesus --- am the root and the off-spring of David. and the bright and morning-star.
* [The Author and Finisher of our Faith, Heb. xii, 2.] Wherein This differs from the Character of the Father, see N^o 414, and 668 and 672.

See in Part II, the Note at the End of § 27.

S E C T. IV.

The Passages wherein is set forth the Honour and Worship, which ought to be paid to Him.

687. **M**AT. xxviii, 19. Baptizing them in the Name --- of *the Son.*
See N^o 1211; And my Comment. on 40 select Texts, in Answer to Mr. Nelson, p. 204.
N 688. Luke

688. *Luke xxiv ; 51, 52.* He was --- carried up into Heaven ;
And they worshipped him.

689. *Joh. v ; 22, 23.* For the Father judgeth no man, but hath
committed All judgment unto the Son. [See N^o 787.]

That all men should honour the Son, * even as they honour the
Father : He that honoureth not the Son, honoureth not the
Father which hath sent him.

* Καὶ ὡς τιμᾶσι τὸν πατέρα. The Meaning is not,
that the Son's Authority should, like that of the
Father, be looked upon as *Underived, Absolute, Su-
preme, and Independent* ; but that, as the Jews al-
ready believed in God, so they should also for the fu-
ture believe in Christ, chap. xiv, 1 ; As they already
honoured God the Father, so they should also for the
future honour the Son of God ; honour him, as having
All judgment committed unto him ; ('tis the reason
alleged by our Saviour himself in this very Text ;)
honour him, to the Honour of the Father which
sent him ; acknowledge him to be Lord, to the Glory
of God the Father. See N^o 716, 934.

Let us here (says Ori-
gen) ask Celsus concerning
those who are honoured by
Them as Gods or Demons
or Heroes ; How can you
show, that These are ho-
noured by the Appointment
of God, and not merely
through the Ignorance and
Folly of Men, who err and
fall away from Him who
ought Truly to be honour-
ed ? — If Celsus on the
other side, shall ask Us
the like question concerning

Καὶ περὶ αὐτὰ τοῦ κείνου, ὅτι
πάντες τιμᾶν, ὡς θεοῦ, ἢ δαίμο-
νων, ἢ καὶ ἡρώων ὅτι πάντες, ὡ
ἐστὶν, ἀποδιδόναι ἔχουσιν ὅτι ἀπὸ
τοῦ Θεοῦ τὰς τιμὰς δίδονται τὸ τιμᾶν,
καὶ ἐκτὸς ἀπὸ ἀγνοίας καὶ ἀμαθίας
ἀνθρώπων πλανημένοι καὶ ἀποπι-
τόνται τοῦ κυρίου τιμᾶν ; —
Ἐάν δ' ἡμῶν ἀντιποφίση τὸ πα-
ραπλῆσαι ὅτι τοῦ Ἰησοῦ ἀποδί-
δομεν ὅτι ἀπὸ Θεοῦ δίδονται αὐτῷ
τὸ τιμᾶν, ὡς πάντες τιμᾶσι
τὸν υἱόν, καὶ ὡς τιμᾶσι τὸν πα-
τέρα. contr. Cels. lib. 8.

Jesus ; I shall show that the Honour given to Him,
is appointed of God ; that all men should ho-

our

nour the Son, even as they honour the Father.

See *Observations on Dr. Waterland's Second Defense of his Queries*; *Observat. I, pag. 6.*

690. *Acts i, 24.* Thou Lord, which knowest the Hearts of all men, shew whether of these Two thou hast chosen.

It is ambiguous whether these Words are directed to *Christ*, or to *God the Father*.

See N^o 362, and 669.

691. ii, 21. Whosoever shall call on the Name of the Lord, shall be saved.

To call on the Name of Christ, being a Phrase used in great Variety of Senses, and, with some other Synonymous Expressions, signifying sometimes 1 believing in him, acknowledging him as our Saviour, openly professing our selves Christians, or being baptized in his Name; sometimes 2 invoking his Name upon diseased Persons, in order to a miraculous Cure; sometimes 3 praying in his Name, or through his Intercession; sometimes 4 directly calling upon, or invoking him; and sometimes perhaps several of these Significations being joined promiscuously: It may not be improper to set down the several Passages, that the Reader may compare them together in One View.

(1) *Acts ii, 21.* Whosoever shall call on the Name of the Lord shall be saved.

Acts ix; 14, 21. To bind all that call on thy Name. — destroyed them, which called on this Name in Jerusalem.

Acts xv, 17. All the Gentiles, upon whom my Name is called.

Acts xxii, 16. Be baptized, and wash away thy Sins, calling on the Name of the Lord.

Rom. x; 11, 12, 13, 14. Whosoever believeth on him [confessing with the Mouth the Lord Jesus, ver. 9,] shall not be ashamed.

— For the same Lord over all, is rich unto all that call upon him.

For whosoever shall call upon the Name of the Lord shall be saved.

How then shall they call on him, on whom they have not believed? &c.

Rom. xv, 20. Not where Christ was named.

1 Cor. i, 2. Called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord.

2 Tim. ii, 19. Let every one that nameth the Name of Christ, depart from Iniquity.

2 Tim. ii, 22. Follow righteousness, — with them that call on the Lord out of a pure Heart.

Jam. ii, 7. That worthy Name, by the which ye are called, [*Gr. τὸ ἐπικληθὲν ἐφ' ὑμᾶς, which was called upon you, or, over you; viz. at your Baptism.* The Expression is the same as That above, *Acts xv, 17.*]

(2) *Acts xix, 13* ; To call, over them which had evil Spirits, the Name of the Lord Jesus.

Acts iii, 6. In the Name of Jesus Christ of Nazareth, rise up and walk.

(3) *Heb. xiii, 15.* By him — let us offer the Sacrifice of Praise to God — : giving Thanks [*δοξολογούντων, confessing*] to his Name, [or, in his Name, *τῷ ὀνόματι αὐτοῦ.*] Or, making publick Profession of (our Faith in) his Name.

(4) *Acts vii, 59.* Calling upon [*Gr. ἐπικαλούμενον, invoking,*] and saying, Lord Jesus, receive my Spirit.

692. *Acts vii, 59.* Lord Jesus, receive my Spirit.

693. ix, 14. To bind all that call on thy Name.
See N^o 691.

694. 21. Destroyed them which called on this Name.
See N^o 691.

695. *Acts*

695. *Acts* xxii, 16. *Calling on the Name of the Lord.*
See N^o 691.

696. *Rom.* i, 7. *Grace to you and Peace from — the Lord Je-*
sus Christ.

697. ix, 1. I say the Truth + *in Christ*, I lie not.
+ Christ being my Witness. See N^o 167 & 707
& 735.

698. x; 11, 12, 13, 14. The Scripture saith, whosoever
believeth on him, shall not be ashamed; —
— For the same Lord over all, is rich unto all that *call*
upon him.

For whosoever shall *call upon the Name* of the Lord, shall
be saved.

How then shall they *call on Him*, in whom they have not
believed?

See N^o 691.

699. xvi, 20. The *Grace* of our Lord *Jesus Christ*, be with
you, Amen.

700. 24. The *Grace* of our Lord *Jesus Christ*, be with
you All, Amen.

701. 1 *Cor.* i, 2. — with All that in every place *call upon the Name*
of *Jesus Christ* our Lord.
See N^o 691.

702. 3. *Grace* be unto you and *Peace* from — the Lord
Jesus Christ.

703. x, 9. *Neither* let us *Tempt* [that is, *provoke*] *Christ*,
as some of Them also *tempted*.

704. xvi, 23. The *Grace* of our Lord *Jesus Christ*, be with
you.

705. 2 *Cor.* i, 2. *Grace* be to you and *Peace* — from the
Lord *Jesus Christ*.

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706. 2 Cor. xii, 8. For this thing I besought † the Lord thrice, that it might depart from me.

† The Word is ambiguous, signifying either *Christ*, or *God the Father*; But, from the following Verses, it seems rather to be understood, in this place, of *Christ*.

707. 19. We speak before God, in *Christ*.

In the Presence of God, *Christ* being our Witness.
See N^o 167 & 697 & 735.

708. xiii, 14. The Grace of the Lord *Jesus Christ* --- be with you all, Amen.

709. Gal. i, 3. Grace be to you and Peace from --- our Lord *Jesus Christ*.

710. 5. To whom be Glory for ever and ever, Amen.

The word, *whom*, is ambiguous; and may refer either to *Christ*, or to *God*; But, in the more natural construction of the words, it refers to *God*, the Father.

711. vi, 18. The Grace of our Lord *Jesus Christ*, be with your Spirit, Amen.

712. Ephes. i, 2. Grace be to you and Peace from --- the Lord *Jesus Christ*.

713. v, 19. Singing --- in your Heart to the Lord.

It is ambiguous whether these words [*to the Lord*,] be meant of *Christ*, or of *God*. But it seems from the verse following, that they are rather meant of *God*, the Father.

See N^o 482 & 492.

714. vi, 23. Peace be to the Brethren, and Love, with Faith, from --- the Lord *Jesus Christ*.

715. Phil. i, 2. Grace be unto you and Peace from --- the Lord *Jesus Christ*.

716. Phil.

716. *Phil. ii; 10, 11.* That *at the Name of Jesus* every knee should bow, of things in Heaven, and things in Earth, and things under the Earth.

And that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

See N^o 689.

717. 19. I trust, *in the Lord Jesus*, to send Timotheus.

718. 24. I trust, *in the Lord*, that I also my self &c.

719. iv, 23. The Grace of our Lord Jesus Christ, be with you all, Amen.

720. *Col. i, 2.* Grace be unto you and Peace from --- the Lord Jesus Christ.

721. ii; 18, 19. --- *worshipping* of Angels, --- and not holding *the Head*, from which all the Body &c.

722. iii, 16. In Psalms and Hymns and Spiritual Songs, *singing* with grace in your Hearts *to the Lord*.

It is ambiguous whether these words [*to the Lord*,] be meant of *Christ*, or of *God the Father*. But it seems from the verse following, that they are rather meant of *the Father*.

See N^o 482 & 492.

723. *1 Thes. i, 1.* Grace be unto you and Peace from --- the Lord Jesus Christ.

724. iii, 11. --- our Lord Jesus Christ, direct our way unto you.

725. 12. And *the Lord* make you to increase and abound in Love.

It is ambiguous whether this refers to *Christ*, or to *God*. See N^o 624; and my *Commentary on 40 select Texts in Answer to Mr. Nelson*, p. 203.

726. 1 *Thes.* v, 27. I adjure you by the Lord.

This also is ambiguous, whether it be meant of *Christ*, or of *God* the Father.

727. v, 28. The *Grace* of our *Lord Jesus Christ* be with you, Amen.

728. 2 *Thes.* i, 2. *Grace* unto you and *Peace* from — the *Lord Jesus Christ*.

729. ii; 16, 17. Our *Lord Jesus Christ* himself — comfort your hearts, and stablish you in every good word and work.

730. iii, 5. *The Lord* direct your hearts into the Love of *God*, and into the patient waiting for *Christ*.

See N^o 624; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 204.*

731. 16. Now *the Lord* of *Peace* himself give you *Peace* always, by all means; *The Lord* be with you all.

It is ambiguous whether This be spoken of *Christ*, or of *God*. From the parallel places, *Rom.* xv, 33; xvi, 20; 2 *Cor.* xiii, 11; *Phil.* iv, 9; & 1 *Thes.* v, 23; it should seem rather to be meant of *God*, the Father.

732. 18. The *Grace* of our *Lord Jesus Christ* be with you all. Amen.

733. 1 *Tim.* i, 2. *Grace, Mercy* and *Peace* from — *Jesus Christ* our *Lord*.

734. 12. And I thank *Christ Jesus* our *Lord*, who hath enabled me &c.

The Disposition of the Words in the original, [*καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ὑμῶν,*] is such as makes it very ambiguous whether the true Reading may not be That which is found in several MSS, [*καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με ἘΝ Χριστῷ Ἰησοῦ τῷ κυρίῳ ὑμῶν,*] I thank Him who hath enabled

enabled me in Christ Jesus our Lord. Especially considering what follows in the 14th verse; *And the grace of our Lord* [or, as some MSS have it, *τοῦ Θεοῦ ἡμῶν, of our God,*] *was exceeding abundant with Faith and Love which is in Christ Jesus.*

735. 1 Tim. ii, 7. I speak the Truth *† in Christ*, and lie not.
[*† Christ being my Witness.*]
See N^o 167, 697, 707.
736. 2 Tim. i, 2. *Grace, Mercy, and Peace from — Christ Jesus our Lord.*
737. ii, 22. With them that call on the Lord *οὐ* of a pure Mind.
See N^o 691.
738. iv; 17, 18. *The Lord stood with me, and strengthened me, —.*
And *the Lord* shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom: *To whom be glory for ever and ever, Amen.*
It is somewhat ambiguous, whether this be spoken of *Christ*, or of *God*, the Father. But it seems rather to be meant of *Christ*.
739. iv, 22. *The Lord Jesus Christ be with thy Spirit.*
740. Tit. i, 4. *Grace, Mercy and Peace from — the Lord Jesus Christ.*
741. Philem. 3. *Grace to you and Peace from — the Lord Jesus Christ.*
742. 25. *The Grace of our Lord Jesus Christ, be with your Spirit, Amen.*
743. Heb. i, 6. When he bringeth in the first-begotten into the World, he saith; *And let all the Angels of God worship him.*

744. *Heb. xiii, 21. To whom be glory for ever and ever, Amen.*
It is ambiguous in the Construction, whether
This refers to *Christ* or to *the Father*.

745. *1 Pet. ii; 3, 4. The Lord is gracious :*
To whom coming as unto a living Stone, — chosen of God,
and precious.

746. *iv, 11. To whom be Praise and Dominion for ever and*
ever, Amen.

It is ambiguous by the Construction of the Words,
whether This refers to *Christ*, or to *God*.

747. *2 Pet. iii, 18. In the Knowledge of our Lord and Saviour*
Jesus Christ : [Some Greek MSS add, *καὶ τοῦ πατρὸς, and of*
God, the Father ;] *To whom be glory both now and for ever,*
Amen.

748. *2 Joh. 3. Grace be with you, Mercy and Peace from——*
the Lord Jesus Christ, the Son of the Father.

749. *Rev. i; 4, 5. Grace be unto you and Peace —— from*
Jesus Christ, who is the Faithful Witness.

750. *5, 6. Unto him * that loved us, and washed us from*
our Sins in his own Blood ;

And hath Made us Kings and Priests unto God and his
Father, [or, unto his God and Father,] *to him be glory and*
Dominion for ever and ever, Amen.

Next after the unbegotten
and ineffable God, (says Justin Martyr,) we adore
and love him who is the Word of God ; because that
for our sakes he became
Man, and was made par-
taker of our Sufferings, that
he might heal Us.

Τὸν ἁπλῶς ἀγνόντα καὶ ἀπρό-
τευτον λόγον μετὰ τοῦ Θεοῦ προ-
σκυνῶμεν καὶ ἀγαπῶμεν, ἐπειδὴ ἕ-
νεκα ἡμῶν ἠδυνήσατο γένεσθαι, ὅπως
καὶ τῶν πολλῶν ἡμετέραν συμμί-
τεται γόνιμους, καὶ ἰάσθαι ποι-
ήσται. *Apol. 1, sub finem.*

* Dr. Mills observes, that in One antient Greek
MS, the words [unto Him] are wanting ; the
Reading being, *τῷ ἀγαπήσαντος ὁ ἰατρικῶς*, instead
of

of τῷ ἀγαπήσαντι ὃν λέοντι. In which case, the Doxology will be, not to Christ, but to the Father.

751. Rev. v ; 8, 9, 10 — fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints.

And they sung a new Song, saying ; Thou art worthy — ;
† for thou wast slain, and hast redeemed us to God by thy Blood, —

And hast made us unto our God, Kings and Priests ; and we shall reign on the Earth.

† Note ; the Reason here (and in the foregoing and following passages) given of the *Worship* paid to the Lamb, is not his being united to the supreme God, but his having redeemed us by his Blood. Very remarkable, upon this Head, are the Words of the Learned and Judicious Mr. Mede. *The New Song* (says he) is *That* Canticum porro *No-* which began to be sung to vum est, cujusmodi post God, after the manifesting Christum mundo exhibi- of Christ to the World. In tum Deo canitur : quo which, To Him that sit- nempè, Sessori Throni, & teth upon the Throne, Agna, unà solisque, re- and to the Lamb : to demptio, potentia, divi- Them together, and to tia, sapientia, fortitudo, Them only ; is religiously, honor, gloria & bene- and after the Gospel-man- dictio, religiosè & evan- ner, ascribed redemption, gelicè deferuntur. Hujus cantici formula extat, power, riches, wisdom, cap. v, ver. 12, 13 ; id- strength, honour, glory, and que titulo Cantici Novi : blessing. The Form of this Ut ed hinc [cap. xiv, 3,] Song, is set down, ch. v, respici vix dubitandum fit, cum nusquam in hoc libro alibi Cantici Novi mentio audiat. Dignus 'tis That which is here re- est, inquit, AGNUS
ferred

ferred to, ch. xiv, 3 ; *there being no where else, in This book, any mention made of a New Song.* Worthy, say they, is the Lamb that was slain, (that is, as was somewhat more distinctly before expressed by the Elders and Living Creatures, BE-CAUSE he was slain ;) to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. Unto Him therefore that sitteth upon the Throne, and unto the Lamb, be Blessing and Honour and Glory and Power, for ever and ever. Amen. *This is the Form of the New Song : Which if God shall hereafter enable me to understand more perfectly, I shall perhaps explain it more distinctly and at large. For I have it DEEPLY IMPRESSED upon my Mind, that the whole Mystery of the Gospel-Worship is herein contained.*

qui occisus fuit, (id est, prout antè à Presbyteris & Animalibus paulò explicatiùs dicitur, PROP. TEREÀ QU'OD occisus fuit,) accipere potentiam, & divitias, & sapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem : Sedenti igitur super Thronum, & AGNO, sit benedictio & honor & gloria & robur, in secula seculorum, Amen. Hæc Novi Cantici formula est ; quam, si Deus aliquando penitùs intelligere dederit, latiùs fortassè explicando diducam. Aliùs enim in animo meo insedit, universum cultùs Evangelici Mysterium eo contineri. Comment. Apocal. Par. 2. De cætu virgineo 144000 ; ad cap. 14.

752. Rev. v, 12, 13. Saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying ; Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever.

753. Rev.

753. *Rev. vii, 10.* Salvation to our God which sitteth upon the Throne, and unto the Lamb.

754. *xxii, 20.* Even so, come, Lord Jesus.

755. *21.* The Grace of our Lord Jesus Christ, be with you all, Amen.

S E C T V.

The Passages, wherein He is declared to be Subordinate to the Father ; deriving his Being (in an incomprehensible manner) from him ; receiving from him his divine Power, Authority and other Attributes ; and acting in all things wholly according to the Will of the Father.

756. *MAT. vii, 21.* Not every one that saith unto Me, Lord, Lord ; — but He that doth the Will of my Father which is in Heaven.

757. *x, 40.* He that receiveth me, receiveth him that sent Me.

758. *xi ; 25, 26.* I thank thee, O Father ; — Even so, Father, for so it seemed good in thy sight.

759. *27.* All things are delivered unto me of my Father.

760. *xiii, 50.* Whosoever shall do the Will of my Father which is in Heaven, the same is my Brother, &c.

761. *xvi, 27.* The Son of man shall come, in the Glory of his Father.

762. *Mat.*

150 The Son is, and acts, in all things, Chap. II.

762. Mat. xix, 17. There is *None Good*, but One, [^rE₄, *One Person*] that is † God.

† Ὁ πατήρ μὲν ὃ ἐν τοῖς ἑρνεοῖς, *My Father which is in Heaven*, Clem. Alexandr. cited by Dr. Mills on Mar. x, 18. See N^o 1, & 340, & 773.

763. xx, 23. But to sit on my right hand, and on my left, is *not mine* to give; but it shall be given to them, for whom it is prepared *of my Father*.

764. xxvi, 39. O my *Father*, if it be possible, let this Cup pass from me; nevertheless, *not as I will*, but as *Thou wilt*.
See the Note on N^o 768.

765. 42. O my *Father*, if this Cup may not pass away from me, except I drink it; *Thy will be done*.

766. 53. Thinkest thou, that I cannot now *pray to my Father*, and he shall presently *give me* more than twelve Legions of Angels.

767. xxvii, 46. *My God, my God*, why hast thou forsaken me?
See N^o 991.

768. xxviii, 18, 19. All Power is *given* unto me in Heaven and in Earth.
Go ye *therefore*, &c.

<p>But by <i>what Power</i> [by <i>whose Authority</i>] (says Cyprian) <i>can He obtain remission of Sins in Baptism</i>, who denies God the Creator to be the Father of Christ? <i>when even That very Power</i> [or <i>Authority</i>] <i>by which we are baptized and sanctified</i>, Christ received from the <i>same Father</i>; <i>whom he ac-</i></p>	<p>Quâ autem potestate consequi in Baptismo remissionem peccatorum potest, negans Deum Creatorem Patrem Christi; quando <i>ipsam potestatem</i> quâ baptizamur, & sanctificationem, ab eodem Patre Christus acceperit; quem, majorem dixerit; à quo clarificari petierit; <i>cujus voluntatem</i>, usque <i>known</i></p>
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knownedged to be Greater ad obsequium bibendi ca-
than Himself; by whom, licis & subeundæ mortis,
be Prayed to be Glori- impleverit? *Epist.* 73.
fied; whose Will be ful-
filled, even unto the Obedience of drinking that Cup,
and of undergoing Death.

769. *Mar. i, 1. The Son of God.*
And frequently in other places.

770. *II. My beloved Son, in whom I am well-pleased.*

771. *ix, 37. Whosoever shall receive Me, receiveth not*
Me, but him that sent me.

772. *xii, 36. The Lord said to my Lord; Sit thou on my*
right hand, until I make thine Enemies thy Foot-stool.

773. *xiii, 32. But of That day and hour knoweth no man,*
no, not the Angels which are in Heaven, † neither the Son,
*but * the Father.*

** My Father Only, Mat. xxiv, 36.*

† There can be no better Comment upon these
Words, than that of Irenæus.

Our Lord himself (saith Dominus ipse Filius
he,) the Son of God, ac- Dei, ipsum judicii diem
knowledged that the Father concessit scire solum Pa-
Only knew the Day and trem; manifestè dicens,
Hour of Judgment; decla- De die autem illâ & horâ
ring expressly, that of That nemo scit, neque Filius,
day and hour knoweth no nisi Pater solus. Si igitur
One, neither the Son, but scientiam diei illius, filius
the Father Only. Now, non erubuit referre ad
if the Son himself was not Patrem, sed dixit quod
ashamed to leave the Know- verum est; neque nos
ledge of That day to the erubescimus, quæ sunt in
Father, but plainly declared quæstionibus majora se-
the Truth; neither ought cundum nos reservare
WE to be ashamed to leave Deo. — Etenim si quis

to God such Questions, as are too high for us. — For if any one inquires Why the Father, who communicates in all things to the Son, is yet by our Lord declared to know Alone That day and hour; he cannot at present find any Fitter or more Decent, or indeed any Other Safe Answer at all, than This; that, since our Lord is the only Teacher of Truth, we should learn of Him that the Father is Above All: For the Father, saith he, is greater than I. The Father therefore is by our Lord declared to be Superior even in Knowledge also, to this End that We, while we continue in this World, may learn to acknowledge God Only to have perfect Knowledge, and leave such Questions to Him; and [put a stop to our Presumption] least curiously inquiring [perhaps further, even] into the Greatness of the Father, we run at last into so great a Danger, as to ask whether even above God, there be not another God.

horam, ignorante filio, &c. And the Learned Bp.

exquirat causam, propter quam in omnibus Pater communicans filio, solus scire & horam & diem Domino manifestatus est; neque aptabilem magis, neque decentiorem, nec sine periculo alteram, quam hanc inveniatur in præsenti, quoniam cum solus verax magister est Dominus, ut discamus per ipsum, super omnia esse Patrem: Etenim Pater, ait, major me est. Et secundum agnitionem itaque præpositus esse Pater annunciatum est à Domino nostro, ad hoc ut & nos, in quantum in figurâ hujus mundi sumus, perfectam scientiam & tales quæstiones concedamus Deo: & nè fortè quærentes altitudinem Patris investigare, in tantum periculum incidamus, uti quæramus an super Deum alter sit Deus. Lib. 2. cap. 48 & 49. [Concerning This Passage of Irenæus, see the Sentiment of Erasmus, Prolegom. in Iren. p. 17; Videtur sentire, quòd solus Pater sciverit diem & horam, Bull,

Bull, *Sect. 2. cap. 5. § 8* ; Fateor verba, primo intuitu, videri filio Dei, etiam quā maximè propriè Dei filius est, ignorantiam tribuere : Verūm &c.]

And *Basil* himself understands this place, not of a *Part*, but of the *whole Person*, of Christ. His Words are very remarkable : *As to the Question*

(says he) *put by Many, concerning those words in the Gospel, that our Lord Jesus Christ knew not the Day, and the Hour of the End, — That which*

I have been taught from a Child, of those who went before me, is This ; —

that as we understand those words, There is None Good but One, that is

God, to be spoken by the Son, not as excluding Him-

self from being Partaker of the Nature of Good, but

only as supposing the Father to be the First Good ;

and by the Word, None, meaning No other First

Good ; but that Himself is the Second : So in these

Words, No man knoweth, we believe our Lord

meant to ascribe to the Father the First Knowledge of things present and future,

and to declare to the world that He is in all things the First Cause. — Nei-

ther the Son, but the

Τὸ ἐζητημένον ἤδη παρὰ πολλοῖς τὸ ἐκκαγγιλικὸν ἴσται, ὅτι ὁ ἁγίως ὁ κύριος ἡμεῶν Ἰησοῦς Χριστὸς τὴν ἡμέραν τοῦ τέλους καὶ τὴν ὥραν — — — οὐκ οἶδεν ὡς παῖδες παρὰ τὴν πατρὶαν ἀκούσαντες, — — — ταῦτα αἰτεῖν ἔχοντες.

— — — Ὡς εὐαγγελιστὰς ἐπὶ τοῦ Οὐδὲς ἀγαθὸς εἰ μὴ ὁ θεός, (ὡς ὁ καὶ ἑαυτὸν ἔγωγε τιθεὶς τὸ τοῦ Ἀγαθοῦ φύσις ὁ υἱός, ταῦτα λέγων. — — — ἀλλὰ, ἐπειδὴ τὸ Πρώ-

τον Ἀγαθὸν ὁ πατήρ, τῷ Οὐδὲς συνεπακουμένῳ τοῦ Πρώτου, τὸ Διόντισον εἰσὶν αἰτιώμενοι) — — —

οὕτω ἔ τὸ, Οὐδὲς οἶδεν, τὴν πρώτῃ εἰδέναι ἢ τι ὄντων καὶ ἢ ἐ-

σομένων, ἐπὶ τὸ πατρὶον ἀνάγω-

ναι καὶ διὰ πάντων τὴν πρώτῃ αἰτίαν τοῖς ἀνθρώποις ἐπεδιδό-

ναι, εἰς τὸ νομίζοντες. — — — Οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. — — —

ταῦτα, ἡ αἰτία τοῦ εἰδέναι ὅτι υἱὸν πατρὸς τοῦ πατρὸς — — — ἐκ γὰρ τοῦ πατρὸς αὐτὸς ἐπέχει διδομένη ἡ γνώσις. Τοῦτο δὲ ἐμφανιστέον ἐστὶ καὶ θεωρητικῶς ἀπὸ τοῦ υἱοῦ λέγειν, ὅτι ὁ πᾶν ἐστὶν ὁμοούσιος, ἐκ αὐτοῦ ἔ τὸ γινώσκον ἔχει.

Ad Amphiloeb. Epist. 391.

that is ; The Cause

O

Cause of the Son's knowledge, is from the Father ; — For his knowledge is given him from the Father. [Thus Rev. i, 1 ; The Revelation of Jesus Christ, which God gave unto him.] And it is most proper and decent to affirm concerning the Son, that from whom he receives his divine Essence, from Him also he derives his Knowledge.

And Nazianzen, though he preferred another manner of interpreting this Text : *As every thing else,* *Ὡςπερ τῶν ἄλλων ἕκαστε, ὅτε δι τῆς ἡ γὰρ τοῦ μεγίστου, ἐπὶ τῷ ἀνθρώπῳ ἀναφαιέσθω, τιμῇ τοῦ γυναικός. Orat. 36.* says he, *so also the Knowledge of the greatest things, is to be referred up to the [original] Cause, for the Honour of the Father.*

And Origen ; [speaking Sciensque illud quod upon Another Occasion :] scriptum est, *Pater qui me He, says he, who considers those words ; my Father, which sent me, is greater than All ; will maintain that in Knowledge also the Father is Greater than the Son.* *Apud Hieron. Epist. ad Avitum.*

See N^o 340 ; and my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 171.

774. Luke i, 32. The Lord God shall give unto him the Throne of *&c.*

775. ii, 49. Wist ye not that I must be about my Father's Business.

776. iv, 18. He hath sent me to heal *&c.*

777. 43. For therefore am I sent.

778. x, 16. He that despiseth Me, despiseth him that sent me.

779. Luke

779. *Luke xxii, 29.* And I appoint unto you a Kingdom, as my Father hath appointed unto Me.

779*. *xxiii, 35.* If he be *Christ*, the *chosen* of God.

779** *Joh. i, 14.* The word was made *Flesh*.

It was the Notion of *Cerintus*, (and 'tis an opinion which has prevailed in *later Ages*,) that That Divine Person, whom *St. John* styles *the Word of God*, was not *made Flesh*, was not really incarnate, and became Man ; but that (in a figurative manner of speaking only) he *united* or *joined* himself to a Man, at the time of his *Conception*, (according to Some,) or, (according to Others,) at the time of his *Baptism*. Which Notion supposes *Christ* to be *Two distinct Persons*, or (in other words) nothing more than a *Mere Man* inspired and conducted perpetually by *That Divine Person* who is *The Word of God*. The evident Consequence of which, is, that *Christ* did not (as the *Nicene Creed* paraphrases this Text of *St. John*) “ *come down from heaven, and* “ *was incarnate ——— and made Man ——— for us ;* ” but that the *Incarnation* was a mere *Pbantasm*, an *Appearance* only, without any reality. See above, the last Note on N° 535 ; and the last Note on N° 546. Also N° 982 *, and 982 **.

John (saith *Irenæus*) *Johannes* unum & eundem novit Verbum Dei, & hunc esse unigenitum, & hunc incarnatum esse pro salute hominum, *Jesus Christum*, Dominum nostrum. *Lib. 3. cap. 18.*

And again : *Jesus* who suffered for us, is *That very Person*, which is the *Word of God*.

Ἰησοῦς ὁ παθὼν ὑπὲρ ἡμῶν, ἔστι αὐτός ἐστι ὁ λόγος τοῦ Θεοῦ. *lib. 1. cap. 9.*

156 The Son is, and acts, in all things Chap. II.

And again: *All Hereticks agree in This, that the Word was not made Flesh.* Secundum nullam sententiam Hæreticorum, Verbum Dei caro factum est. Lib. 3. cap. 11.

See Irenæus at large, Lib. 3. cap. 11, 16, 18. See also *The Reply to Dr. Waterland's Defense of his Queries*, p. 41, 42, 59, 60, 61, 135. And *Observations on Dr. Waterland's Second Defense*; pag. 94. Also *Jacksoni Annotationes ad Novatian. p. 356 &c.*

+ 780. Job. iii, 16. God — gave his only-begotten Son.

+ 781. 17. God sent — his Son.

782. 32. And what he hath seen and heard, That he testifieth.

783. 34. He whom God hath sent.

784. 35. The Father loveth the Son, and hath given all things into his hand.

785. iv, 34. My Meat is to do the Will of him that sent me, and to finish His Work.

786. v, 19. The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.

What things (saith E-
piphanius) the Father
doth, these also doth the Son
likewise. For the Father
being a Spirit, acts by his
Own Authority; but the
Son, who is also a Spirit,

acts not by his Own Authority, as the Father does;
but acts after a like manner — ministerially.

I can of mine own self do nothing, saith our Sa-
viour; because he is not of himself; and whosoever re-
ceives his Being, must receive his Power from ano-
ther. — The Son then can do nothing of himself,
but

Ἄπει γὰρ ὁ πατήρ, τὰ ὅσα καὶ
ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατήρ
πνεῦμα ᾧ, αὐθεντικῶς ποιεῖ· ὁ
δὲ υἱὸς πνεῦμα ᾧ, καὶ αὐθεντικῶς
ποιεῖ, ὡς ὁ πατήρ, ἀλλ' ὁμοίως—
ὑπερυμνῶς. *Heref. 73.*

but what he seeth the Father do, *because he hath no Power of Himself, but what the Father gave ; And, being he gave him All the Power, — therefore what things soever he doth, these also doth the Son likewise.* Bp. Pearson on the Creed, 4th Edit. p. 34.

See N^o 790.

787. *Job. v ; 20, 21, 22.* For the Father loveth the Son, and sheweth him all things that Himself doth : And he will shew him greater things than these, that ye may marvel.

For as the Father raiseth up the Dead, and quickneth them ; even so the Son quickneth whom he will.

For the Father judgeth no man, but hath committed all judgment † to the Son.

† The Meaning is ; not, to the *Humane Person* of Christ, (which is absurdly supposing Christ to be *Two Persons,*) nor, to the *Humane Nature* of Christ, (for *Humane Nature* is nothing but a mere abstract *Notion*, to which nothing can be committed ;) But, “ to the Son ”, is, to Christ himself.

788. 23. He that honoureth not the Son, honoureth not the Father which hath sent him,

789. 26, 27. For as the Father hath Life in Himself, so hath he given to the Son to have * Life in Himself.

And hath given him Authority to execute judgment also, because he is † The Son of Man.

See N^o 339, 667, 798.

* It seems from the foregoing ver. 21 & 25, that the word [*Life*] here signifies the *Power of raising from the Dead.*

† That Son of Man, described Dan. vii, 13 &c.

790. 30. I can of my own self do nothing : As I hear, I judge : And my Judgment is just, because I seek not my own Will, but the Will of the Father which hath sent me.

See N^o 786.

The Son (saith Tertulian) always acted by the Authority and Will of the

Filius operatus est semper ex auctoritate Patris, & voluntate ; quia Filius Father :

Father: For the Son nihil à semetipso potest can do nothing of him- facere, nisi viderit Pa- self, but what he seeth trem facientem. *Adv.* the Father do. *Prax.* c. 15.

791. *Joh.* v; 31, 37. If I bear witness of my self, my Witness is not true. — The Father himself which hath sent me, hath born witness of me.

792. 36. The Works which the Father hath given me to finish; the same Works that I do, bear witness of me, that the Father hath sent me.

Still he refers all his Works, as all his Words, to the Honour of the Father. He did not preach Another God, than he who had been taught in the Old Testament. Bp. of Cov. and Litch. Defense of Christianity, pag. 420.

793. 43. I am come in my Father's Name, and ye receive me not: if another shall come in his own Name, him ye will receive.

794. vi, 27. For Him hath God, the Father, sealed.

Gr. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός. *For, Him hath the Father, even GOD, sealed.*

795. 29. That ye believe on Him, whom He [God] hath sent.

796. 37, 38, 39, 40. All that the Father giveth me, shall come to me, —

For I came down from Heaven, not to do mine own Will, but the Will of Him that sent me.

And this is the *Fathers Will* which hath sent me; that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

And This is the *Will of Him* that sent me; that &c.

797. 44. The Father which hath sent me.

798. *Joh.*

798. *Job. vi. 57.* As the Living Father has *sent* me, and I live by the Father; so he that cateth me, even he shall live by me.

See N^o. 667.

799. *vii; 16, 17.* My Doctrine is *not mine*, but *His* that *sent* me: If any man will do *his Will*, he shall know of the doctrine whether it be of *God*, or whether I speak of *my self*.

800. *18.* He that speaketh of *himself*, seeketh his own glory: But He that seeketh *His glory* that *sent* him, the same is true, and no unrighteousness is in him.

801. *28, 29.* I am *not* come of *my self*, but He that *sent* me, is True; — I am *from him*, and he hath *sent* me.

802. *33.* And then I go unto Him that *sent* me.

803. *viii; 16.* I, and the Father that *sent* me.

804. *26.* He that *sent* me, is True; and I speak to the World those things which I have *heard of Him*.

805. *28.* I do *nothing of my self*; but, as my Father has *taught* me, I speak these things.

806. *29.* He that *sent* me, is with me; The Father hath not left me alone; For I do always those things that *please* him.

807. *38.* I speak that which I have *seen with my Father*.

808. *40.* ——— The Truth, which I have *heard of God*.

809. *42.* I proceeded forth, and came *from God*: Neither came I of *my self*; but he *sent* me.

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810. Job. viii; 49, 50. I honour my Father, and ye do dishonour Me: And I seek not mine own glory; There is One that seeketh and judgeth.

811. 54. If I honour my self, my Honour is nothing. It is my Father that honouresth me, of whom ye say that he is your God.

812. 55. I know him, and keep his Saying.

813. ix, 4. I must work the Works of Him that sent me.

814. x, 17. Therefore doth my Father love me, because I lay down my Life, that I might take it again.

815. 18. No man taketh it [my Life] from me, but I lay it down of my self; I have Power to lay it down, and I have Power to take it again: This † Commandment have I received of My Father.

See N^o 789.

† The word ἐντολή commandment, is here used nearly in the same sense, as in Psal. cxxxiii, 3, ἐνεσθῆτε κύριος τῆς εὐλογίας. צוה יהוה את הברכה. the Lord Commanded his Blessing; In our old Translation, the Lord promised his Blessing.

816. 25. The Works that I do in my Father's Name, they bear witness of me.

See above, N^o 792.

817. 29. My Father which gave them me, is greater than All.

818. 32. Many good Works have I shewed you from my Father.

819. 33, 34, 35, 36. — for Blasphemy; and because that Thou, being a Man, † makest thyself God.

Jesus answered them: Is it not written in your Law; I said, Ye are Gods?

If

If he called Them * Gods, unto whom the Word of God came, and the Scripture cannot be broken ;

Say ye of Him, whom the Father hath sanctified and sent into the World; Thou blasphemest; because I said, I am the Son of God?

† See N^o 536, 580; and my Commentary on 40 select Texts, in Answer to Mr. Nelson, pag. 136, 144.

* See N^o 645.

820. *Joh. 1. 37.* If I do not the Works of my Father, believe me not.

821. *xi. 23.* Whatsoever thou wilt ask of God, God will give it thee.

822. *41. 42.* And Jesus lift up his Eyes, and said; Father I thank thee, that thou hast heard me:

And I knew that thou hearest me always; but because of the people that stand by, I said it; that they may believe that thou hast sent me.

823. *xii. 44.* He that believeth on Me, believeth not on Me, but on Him that sent me.

824. *49. 50.* For I have not spoken of myself, but the Father which sent me, he gave me a Commandment, what I should say, and what I should speak.

And I know that his Commandment is Life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak.

825. *xiii. 3.* Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.

826. *31. 32.* Now is the Son of Man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in Himself, and shall straightway glorify him.

827. *xiv. 10.* The Words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the Works.

828. *Joh.*

828. *Joh. xiv, 16.* And I will pray the Father, and he shall give you &c.

829. 24. The Word, which you hear, is not mine, but the Fathers which sent me.

830. 28. If ye loved me, ye would rejoice because I said, I go unto the Father; For my Father is Greater than I.

The Sense in which the Socinian Writers understand these Words, (that God the Father is greater than One who was no more than a mere Man,) is too low and mean. Neither is the Sabellian Exposition of this Passage, much less flat and insipid, viz. that God the Father is greater than the Human Nature of Christ. The plain Meaning of the Words, is, that God the Father is greater than the Son absolutely: That He that begat, must needs (for that Reason, and upon that very Account,) be greater than he that is begotten of Him. And that therefore the Disciples, if they really loved him, ought to rejoice, both for His sake, and their own; that he was going to be exalted to the right hand of the Throne of the Majesty on High, even the Majesty of Him who is Greater than All.

He that is in Heaven,
(saith Justin Martyr) is
Lord even over Him who
is Lord upon Earth [speaking
of Christ appearing
before his Incarnation;]

Ὁς [ἔν τῃς οὐρανοῖς ὑπάρχον]
καὶ τοῦ ἐν τῇ γῇ κυρίου κυρίου ἐστίν, † καὶ
πάντων καὶ θεός, αὐτός τε αὐτῷ τῷ
θεῷ, ὁ ἀνατὼν καὶ νεκρῶν καὶ ζῶν.
Dial. cum Tryph.

† being his Father and God, and the Author of his Being, even tho' He himself also be Powerful and Lord and God.

[† The word, ὁς, does not here signify *quatenus*, by way of limitation, as the learned Bishop Bull and others understand it; but it signifies *quippe* or *quoniam*, by way of reason or cause, as is most evident from the Construction of the whole Passage.]

And Irenæus: Our Lord (saith he) being the Only Teacher of Truth; we must be satisfied to be informed by Him, that the Father is above All: For my Father, saith he, is Greater than I.

And Origen: Be it so (saith he,) that there are Some among us, (as in such a Multitude, of Believers there cannot but be Differences of Opinion,) who rashly suppose, that our Saviour is the Supreme God over all; [the same indi-

vidual Being or Person with the Father: Which was afterwards the Heresy of Sabellius:] yet *WE* do not think him so; who believe his own Words, saying, The Father, which sent me, is Greater than I.

And again a little after: *We* (says he) plainly declare, that the Son is not more powerful, but less

powerful, [the word ὑποδεέστερον, is much of the same import with That phrase, Job. v. 19, The Son can do nothing of himself;] than the Fa-

ther. And This we ground upon his own Words, The Father which sent me is greater than I.

And Novatian: It must needs be, (saith he) that the Son is Less than the Father, forasmuch as he acknowledges himself to be in

Him, and is not without Original, [as the Father is,] but begotten of him.

Solus verax magister est Dominus, ut discamus per ipsum super omnia esse Patrem: Etenim Pater, ait, major me est. Lib. 2. cap. 49.

Ἐγὼ δὲ τῶς, ὡς ἐν πλεονεξίᾳ πισυνόταν ἐ διχομύνην ἀλφειαν, ἀλλ' ἐν προπύλαις ὑποτίθω, ὅτι οὐκ ἔστιν ἡμεῖς ἐν πᾶσι θεοὶ ἀλλ' ὅτι γὰρ ἡμεῖς τοῦτον, οἱ πισυόμενοι αὐτῷ λέγουσι, Ὁ πατήρ, ὁ πᾶντας μὲν, μὴ ζῶν μὲν ἐστίν. *Contra Cels. lib. 8.*

Σαφῶς γὰρ ἡμεῖς φαινοὶ τὸν υἱὸν ἢ ἐκτελέσειν τοῦ πατρὸς, ἀλλ' ὑποδείξιναι καὶ τὸ τοῦ λέγοντος, αὐτῷ πισυόμενοι εἰπὼν τὸ, Ὁ πατήρ, ὁ πᾶντας μὲν, μὴ ζῶν μὲν ἐστίν. *Ibid.*

Neceffe est ut [Filius Patre] minor sit, dum in illo esse se scit, habens originem, quia nascitur. *De Trinit. cap. 31.*

And

And Alexander, Bishop of Alexandria: *These Words* (saith he,) viz. he was, and Always, and Before all ages; are very short in their Signification from what Some imagine. For, whatever they signify, they cannot mean the same with Unbegotten.

— That Title, we always reserve peculiar to the Father alone; our Saviour himself declaring, My Father is Greater than I.

And the Synod of Sardica: In the very Name of Father, there is implied something Greater, than in That of Son.

And Marius Victorinus: But the Father (saith he) is Greater; because he gave all things to the Son, and is the Cause both of the Son's Being, and of his being Such as he is.

And Hilary: Who (saith he) will not acknowledge that the Father is Greater? He that is unbegotten, than he that is begotten? the Father, than the Son? he that Sendeth, than he that is Sent? he that Wills, than he that Obeys? Of This, our Lord himself is Witness, saying; My Father is greater than I.

Δηλωτέον καὶ τοῦ ἰσχυροῦ
λαίπται τὸ Ἦν, ἔ τὸ Ἄει, καὶ τὸ
Πρὸ αἰώνων ἅπας δὲ αὐτῷ, καὶ
ἔτι ταῦτα [*Al.* ὅτι δὲ αὐτῷ, καὶ
ἔτι ταῦτα] τῷ ἀγνώστῳ —
τὸ ἔ ἀγνώστῳ τῷ πατρὶ μὴ
ἰσχυρῶ παρῶναι δεξιότητι, ἀπὸ
δὲ καὶ αὐτοῦ φάσκοντος τοῦ τοῦ
τῷ, Ὁ πατὴρ μὴ μᾶλλον μὴ
ἔστ. *Epist. ad Alex. apud Theodoris. lib. 1. cap. 4.*

Ἀπὸ τὸ ὄνομα τοῦ πατρὸς
μᾶλλον ἔστ τοῦ υἱοῦ. *Apud Theod. lib. 2. c. 8.*

Sed major Pater; quod ipse dedit Filio omnia, & Causa est ipsi Filio ut sit, & isto modo sit. *Adv. Arium. lib. 1.*

Quis Patrem non potius confitebitur, ut ingentum à genito, ut Patrem à Filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediat? Et ipse nobis testis est, Pater major me est. *De Trin. lib. 3.*

And

And Athanasius : *The Son (saith he) when he came into the World, glorified not Himself, but his Father ; saying to a certain Person who came to him, Why callest thou me Good ? there is none Good, but One, that is God : And to another that asked, Which is the great Commandment in the Law, giving this Answer, Hear O Israel, the Lord thy God is One Lord : And to the People, I came*

down from Heaven, not to do mine own Will, but the Will of the Father which sent me : *And teaching his Disciples, saying, My Father is greater than I ; and He that honoureth Me, honoureth Him that sent me.*

And Basil : *It remains therefore (saith he) that the word, Greater, be understood here with respect to Causality. For, seeing the Son has his Original from the Father ; upon This account the Father is greater, as being his Original and Cause. For which reason our Lord thus expressed himself : my Father is Greater than I ; namely, as Father. For, the very word, Father, what else does it signify, but his being the Cause and Original of Him that is begotten of him ?*

Ἐλθὼν δὲ ὁ υἱός, οὐχ ἑαυτοῦ,
ἀλλὰ τὸ πατέρα ἐδόξασεν, λέγων
μὴ τῇ προτεραιότητι, Τί μοι λί-
γισ ἀγαθόν ; οὐδὲν ἀγαθόν, εἰ
μὴ εἴς, ὁ θεός· ἀποκριθεὶς δὲ
τῷ ἐρωτῶντι, ποία συνέταξις ἐστὶν
νόμος μου, ὅτι Ἄκου Ἰσραὴλ,
κύριος ὁ θεός σου κύριος· εἰς
ἐγώ· καὶ τοῖς μὴν ὄχλοις, Ἐγὼ οὐκ
ἔώραυ κατεβέβηκα, οὐχ ὡς
πρώτος τὸ θέλημα τὸ ἐμόν, ἀλλὰ
τὸ θέλημα τοῦ πέμψαντός με πα-
τρός· τὸς δὲ ἡ μονοθεΐας διδάσκων,
ὅτι Ὁ πατὴρ μου μέλλει με
εἰς· καὶ Ὁ υἱὸς τιμᾶν, τιμᾶ τὸ
πέμψαντά με. Oras. 3. contra
Arianos.

Λέγεται τοῦτον, κατὰ τὸ τὸ Λι-
πίας λόγον ἑταῦθα τὸ Μῆζον
λεγεσθαι. ἐπειδὴ γὰρ ἀπὸ τοῦ πατρὸς
ἢ ἀρχῇ τῷ υἱῷ, κατὰ τοῦτο μέ-
λει ὁ πατήρ, ὡς αὐτός· καὶ ἀρχή.
Διὸ καὶ ὁ κύριος· ἔτι εἶπεν, ὁ πα-
τήρ μου μέλλει με εἰς· κατὰ πα-
τὴρ, δηλοῦσι τὸ δὲ πατὴρ ἢ ἄλλο
σημαίνει, ἢ οὐχὶ τὸ Λίπια εἶναι ἐ-
λεγχὸν τοῦ ἐξ αὐτοῦ γεννηθέντος ;
Adv. Eunom. lib. 1.

And

And Nazianzen : To affirm (saith he) that the Father is greater than Christ considered in his Human Nature, is True indeed, but no great thing to say : For what wonder is it, that God should be greater than a Man?

Τὸ δὲ λέγειν, ὅτι ὁ υἱὸς καὶ ἄνθρωπος νοητὸς μείζων, ἀλλ' οὐ μὲν οὐ μίγα δὲ πῶς θεοῦ, εἰ μείζων ἀνθρώπου Θεός; Orat. 36.

And the learned Bishop Bull : What Origen (saith he) affirms in the place before-cited. viz. that the Son, even as he is God, (that is, God of God,) is Less than the Father; — This we shall show to be very Catholick, and maintained even by the Fathers after the Council of Nice, who most strongly opposed the Arian Heresy.

Quod Origenes in loco citato dicit, Filium etiam quàm Deus est, (hoc est, Deus ex Deo,) Patre minorem esse ; — planè Catholicum esse, atque etiam a Patribus, qui post Nicænum Concilium Arianam hæresin acerrimè impugnârunt, defensum — ostendemus: Defens. Sect. 2. cap. 9, § 12.

And Bp. Pearson : The Father (saith he) is Greater, in reference to the Communication of the Godhead : I know him, saith Christ, for I am from Him. And because he is from the Father, therefore he is called by those of the Nicene Council, in their Creed, God of God, Light of Light, very God of very God. The Father is God, but not of God ; Light, but not of Light : Christ is God, but of God ; Light, but of Light. Expos. on the Creed, pag. 135, Edit. 4th.

831. Joh. xiv, 31. As the Father gave me Commandment, even so I do.

832. xv ; 9, 10. As the Father hath loved me, so have I loved you ; continue ye in my Love.

If ye keep my Commandments, ye shall abide in my Love; even as I have kept my Fathers commandments, and abide in his Love.

833. Joh.

833. *Joh. xv. 15.* All things that I have heard of my Father, I have made known unto you.

834. 21. They know not him that sent me.

835. xvi. 5. Now I go my way to him that sent me.

836. 32. And yet I am not alone, because the Father is with me.

837. xvii. 1. Father, — glorify thy Son, that thy Son also may glorify Thee.

838. 2. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as Thou hast given him.

839. 3. And this is life eternal, that they might know Thee the only True God, and [that they might know] Jesus Christ whom thou hast sent, [Gr. ὁ ἀριστος Ἰησοῦς Χριστός, him whom thou hast sent, even Jesus Christ.]

See N^o 5 and 410; And my Comment: on 40 select Texts in Answer to Mr. Nelson, p. 56.

840. 4. I have glorified Thee on Earth; I have finished the Work which thou gavest me to do.

841. 5. And now, O Father, glorify thou me [See N^o 768.] with thine own self, with † the glory which I had with thee before the World was.

† See N^o 607.

842. 6, 7, 8. I have manifested thy Name unto the Men, which thou gavest me out of the world; Thine they were, and thou gavest them me, and they have kept thy Word.

Now they have known, that all things whatsoever thou hast given me, are of Thee.

For I have given unto Them the Words which Thou gavest me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me.

843. *Joh.*

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343. Job. xvii, 9. — but, for Them which *Thou hast given me*; for they are Thine.

344. 11. Holy Father, keep through thine own Name, Name, those whom *thou hast given me*.

345. 12. Those that *thou gavest me*, I have kept.

346. 14. I have given them *Thy Word*.

+ 347. 18. As *Thou hast sent Me* into the World, even so have I also sent Them into the World.

348. 21. That the World ~~may~~ believe that *Thou hast sent me*.

349. 22. And the *Glory* which *thou gavest me*, I have given Them.

350. 23. And that the World may know that *Thou hast sent me*; and hast loved Them, as thou hast loved Me.

351. 24. Father, I will that they also whom *Thou hast given me*, be with me where I am; that they may behold my *Glory* which *Thou hast given me*; For thou lovedst me before the foundation of the World.

352. 25. And these have known, that *Thou hast sent me*.

353. xviii, 11. The Cup which *my Father* [See N^o 768] hath given me, shall I not drink it?

+ 354. xx, 17. I ascend unto *My Father* and *your Father*, and to + *My God* and *your God*.
+ See N^o 991.

355. 21. As my Father hath *sent Me*, even so send I you.

356. Acts i; 6. 7. Lord, wilt thou at This Time restore —? It is not for you to know the Times or the Seasons, which *the Father* has put in his own Power.

357. Acts

857. Acts ii, 22. Jesus — a man approved [Gr. ἀποδοκιμασμένος, set forth] of God among you by Miracles, — which God did by Him.

858. 24. Whom God hath raised up.

859. 32. This Jesus, hath God raised up.

860. 33. Being by the right hand of God exalted, [Gr. ἐξωρισμένος, exalted by the right hand (the Power) of God,] and having received of the Father &c.

861. 34. 35. The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.

862. 36. God hath made That same Jesus both Lord and Christ. †

863. iii, 13. The God of our Fathers hath glorified his Son [Gr. τὸν παῖδα αὐτοῦ, rendered Mat. xii, 18, his Servant] Jesus.

864. 15. The Prince of Life, [ἀρχὴν τῆς ζωῆς, he that leadeth us unto Life; As Heb. ii, 10. ἀρχὴν τῆς σωτηρίας, the Captain of our Salvation,] whom God hath raised from the dead.

See N^o 58.

865. 20. And he shall send Jesus Christ, which before was preacht unto you.

866. 26. God having raised up † his Son Jesus, sent him to bless you.
† Gr. τὸν παῖδα αὐτοῦ, See N^o 863.

867. iv, 10. Jesus Christ, — whom God raised from the dead. †

868. 26. Against the Lord, and against his Christ.

869. *Acts* iv; 27, 30. — against thy Holy † Child Jesus, whom *Thou* hast anointed: — stretching forth thine hand to heal, and that Signs and Wonders may be done by the Name of thy Holy † Child Jesus.

† Gr. *καὶ δὲ* *οὗ*: rendered *Mat.* xii, 18, and verse 25th of this chapter, *Thy Servant*.

870. v, 30. The God of our Fathers raised up Jesus.

871. 31. Him hath God exalted with his right hand, to be a Prince and a Saviour.

872. x, 38. God anointed Jesus of Nazareth with the Holy Ghost and with Power; — for God was with him.

873. 40. Him God raised up the third day, and shewed him openly.

[Gr. *καὶ ἔδωκεν αὐτὸν ἑμφανὲς γενέσθαι* and gave him to become manifest.]

874. 42. — that it is He, which was [or, is] ordained of God, to be the Judge of Quick and Dead.

875. xiii, 23. — hath God — raised unto Israel a Saviour, Jesus.

876. 30. But God raised him from the dead.
See N^o 58.

877. 33. God hath fulfilled, — in that he hath raised up Jesus again: As it is also written, — *Thou art my Son, this day have I begotten thee.*

878. 34. That he raised him up from the dead.

879. ● 37. But He whom God raised again.

880. 47. I have set thee to be a Light of the Gentiles.

Sect. 5. Subordinate to the Father. 171

881. *Acts xvii, 31.* In that He [God] hath raised him from the dead.
882. *Rom. i; 3, 4.* Jesus Christ our Lord, ——— declared to be the Son of God with Power ——— by the Resurrection from the dead.
883. ii, 16. God shall judge the Secrets of men by Jesus Christ. 7
884. iii; 24, 25. Jesus Christ, whom God hath set forth to be a Propitiation.
885. iv, 24. Him that raised up Jesus our Lord from the dead.
886. v, 8. God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.
887. vi, 4. As Christ was raised up from the dead by the Glory [the glorious Power] of the Father.
888. viii, 3. God sending his own Son.
889. xi. Him that raised up Jesus from the dead; ——— He that raised up Christ from the dead.
890. 17. Heirs of God, and joint-heirs with Christ.
891. 32. He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things.
892. 34. Christ ——— who is even at the right hand of God, who also maketh intercession for us.
893. x, 9. If thou ——— shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

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+ 894. Rom. xv, 6. God, even the Father [or, the God and Father, τὸ Θεὸν καὶ Πατέρα] of our Lord Jesus Christ.

895. 7. As Christ also received us, to the Glory of God.

896. 8. Jesus Christ was a Minister of the Circumcision for the Truth of God.

897. 1 Cor. i, 30. In Christ Jesus, who of God is made unto us Wisdom and Righteousness and Sanctification and Redemption.

898. iii, 23. And ye are Christ's, and Christ is God's.

899. vi, 14. God hath both raised up the Lord, and will also raise up Us, by his own Power.

900. xi, 3. The Head of every man, is Christ; and the Head of the Woman, is the Man; and the Head of Christ is God.

+ 901. + The Father (saith Justin Martyr) and ineffable Lord of all things absolutely, even of Christ himself. τὸ πᾶν καὶ ἄριστον ἐστὶν ὁ Θεὸς καὶ πάντων ἀπλῶς, ὁ αὐτὸς τοῦ Χριστοῦ. Dial. cum Tryph.

901. xv, 15. We have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not.

+ 902. 24, 27, 28. Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father, — For He hath put all things under his Feet.

But when he saith, All things are put under him, it is manifest that He is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all.

See Observations on Dr. Waterland's Second Defense of his Queries; Observ. I. pag. 14.

The

The Son (says Tertul-
lian) does nothing without
the Will of the Father,
having received all Power
from the Father. — But
when all things shall be
put under him, always ex-
cepting Him who did put all
things under him; then
shall He also himself be sub-
ject unto Him who put all
things under him; that
God may be all in all.
Thus we see that the notion of a Son, does not destroy
the Monarchy of the Universe.

And Hippolytus: If
therefore all things are put
under him, excepting Him
who did put all things un-
der him; He hath Domi-
nion over all things, and
the Father over Him:
That in all things it may
appear there is One God,
to whom all things are subject, and even Christ him-
self; under whom the Father has put all things, Him-
self only excepted.

Nihil facientem sine
Patris voluntate, omnem
a Patre consecutum po-
testatem. — Cùm autem
subjecta erunt illi omnia,
utique absque eo qui ei
subjecit omnia; tunc et
ipse subjiçietur illi qui ei
subjecit omnia, ut sit De-
us omnia in omnibus. Vi-
demus igitur non obesse
Monarchiæ, filium. Adv.
Prax. c. 4.

Ἐὰν ὅτι τὰ πάντα ὑποτάσσονται
αὐτῷ, ἡμεῖς τὸ ὑποτάσσοντες· πα-
τερὸν κεντὸν, αὐτῷ δὲ ὁ πατήρ· ἵνα
ἡ εὐαγγ. καὶ διὰ τοῦτο, ὅτι τὰ
πάντα ὑποτάσσονται, ἅμα καὶ αὐτῷ,
ὅτι τὰ πάντα πατὴρ ὑποτάσσεται, κα-
τὰ αὐτῷ. contra Noët. § 6, p. 10.
Fabric.

903. 1 Cor. xv, 57. Thanks be to God, which giveth us the Vic-
tory, through our Lord Jesus Christ.

904. 2 Cor. i, 3. Blessed be God, even the Father [or, the God
and Father, ὁ θεὸς καὶ πατήρ] of our Lord Jesus Christ.

905. il, 14. Thanks be unto God, which always causeth us
to triumph in Christ.

906. iv, 4. Christ, who is the Image of God.

174 The Son is, and acts, in all things Chap. II.

907. 2 Cor. iv. 6. God, who commanded the Light to shine out of darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face [or, in the Person, in regard] of Jesus Christ.

908. 14. He which raised up the Lord Jesus, shall raise up Us also by Jesus.

909. v; 18. 19. And all things are of God; who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of reconciliation;

To wit, that God was, in Christ [by Christ,] reconciling the World unto himself.

910. 20, 21. Now then we are Embassadors for Christ [Gr. ὑπερ Χριστοῦ, in the stead, or in the place of Christ;] as though God did beseech you by Us: We pray you in Christ's stead, [We, in Christ's stead, pray you,] be ye reconciled to God.

For He hath made him to be Sin for us, who knew no Sin: that we might be made the righteousness of God in Him.

+ 911. xi, 31. The † God and Father of our Lord Jesus Christ.

† See N^o 991.

912. xiii, 4. Though He [Christ] was crucified through Weakness, yet he liveth by the Power of God.

913. Gal i. 1. By Jesus Christ, and God the Father, who raised him from the dead.

914. 4. Who [Christ] gave himself for our Sins— according to the Will of God and our Father.

915. iv, 4. When the Fulness of Time was come, God sent forth his Son.

916. 14. As an Angel of God [Gr. ἄγγελος Θεοῦ, as the Messenger of God,] even as Jesus Christ.

See Acts vii; 30, 31, 32, 35, 38. And N^o 597

Et 359 Et 616 Et 69.

917. Ephes.

917. *Ephes. i. 3.* Blessed be the † God and Father of our Lord Jesus Christ.
† See N^o 991.

918. 5. Having predestinated us unto the Adoption of Children by Jesus Christ to Himself, according to the good pleasure of his Will.

919. 6, 7. To the Praise of the Glory of his Grace, wherein He hath made us accepted in the Beloved;
In whom we have redemption through his Blood &c.

920. 9, 10. Having made known unto us the Mystery of his Will, according to his good pleasure, which he hath purposed in himself;

That he might gather together in One all things in Christ [by Christ.]

921. 11. In whom [In Christ] also we have obtained an inheritance, being predestinated according to the Purpose of Him who worketh all things after the Council of his own Will.

922. 17. That † the God of our Lord Jesus Christ, the Father of Glory, &c.
† See N^o 991.

923. 19, 20, 22. The exceeding greatness of his Power, — according to the Working of his mighty Power;

Which He wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

— And hath put all things under his feet, and gave him to be the head over all things to the Church.

924. ii; 4, 5, 6, 7. God — hath quickned us together with Christ;

And hath raised us up together [with Christ,] and made us sit together in heavenly places, in Christ Jesus;

— In his kindness towards us, through Christ Jesus.

925. 10. For we are His Workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

926. *Ephes. ii; 16, 18.* And that *he* might reconcile Both unto God, —

Through Him we Both have an Access, *by one Spirit, unto the Father.*

927. 19, 20. — and of the household of God.

And are built upon the foundation of the Apostles and Prophets, *Jesus Christ himself* being the chief corner-stone.

928. iii, 6. *His Promise in Christ*, by the Gospel.

929. 9. God, who created all things \pm by *Jesus Christ*.

\pm Note; these last words are not found in the most antient Copies. See above, N^o 191.

930. 10, 11. The manifold Wisdom of God;

According to the eternal Purpose, which *He* purposed in *Christ Jesus our Lord*.

931. iv; 4, 5, 6. There is — One Spirit, — One Lord, — One God and Father of all, who is above all.

See *Observations on Dr. Waterland's Second Defense of his Queries, Observ. I, pag. 17.* And *Observat. II and III.*

932. 32. Even as God, for *Christ's sake*, [Gr. in *Christ*,] hath forgiven you.

933. v, 2. As *Christ* also — hath given himself for us, an Offering and a Sacrifice to God, for a sweet smelling savour.

As God gave his Son, so *Christ* gave himself, voluntarily and by his own Will as well as by his Father's, to be a Sacrifice for the Sins of the World. See N^o 934.

934. *Phil. ii; 5* — 11. ὅς ἐν μορφῇ θεοῦ υπάρχων, ὧς ἀειπαύμηνος ἦν, καὶ τὸ ἴδιον θεῷ, ἀλλ' ἑαυτὸν ἐκένωσεν, &c.

Thus rendered by our Translators:

Who being in the Form of God, thought it not robbery to be equal with God, but made himself of no reputation, &c.

But

But the true Rendering is as follows.

Let the same [*bumble*] Mind be in you, which was also in Christ Jesus.

Who being [*before his Incarnation*] in the Form of God, yet did not covet to be honoured [*was not greedy or fond of, did not look upon it as a Prize to be hastily caught at, of being honoured*] as God:

But [*in the first place willingly, and with great Humility*] devalued himself [*of That Glory, That Form of God, which he before possessed,*] and took upon him the Form of a Servant, and was made [*or,*] took the Form of a Servant, by being made] in the Likeness of Man;

And being found in Fashion as a Man, he [*then*] humbled himself [*still further*] and became obedient unto Death, even the Death of the Cross.

Wherefore God also hath highly exalted him, and given him a Name which is above every Name.

That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; [*that he should be indeed, Ira Dei , honoured as God.*]

And that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.

See N^o 689.

Who being in the Form of God.] The Brightness of his Fathers Glory, and the express Image of his Person, Heb. i, 3; The Image of the Invisible God, the First-born of every creature, Col. i, 15; The Person by whom God created all things, by whom he governs all things, and by whom he appeared to Adam, to the Patriarchs, and to Moses: The Angel that appeared in the Bush, (Acts vii; 30, 32,) and said, *I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* This was, being in the Form of of God. And 'tis a very unnatural Interpretation, which not only the Socinian Writers, but Grotius also and some Others, put upon these Words, [*the Form of God,*] when they understand them to signify Christs Power of working Miracles here upon Earth. For on the contrary, the Apostle evidently

ly means to affirm, that his *Coming* at all *here upon Earth*, with how great Power soever, *in the Form of a Man*, was it self a principal Part of his *Humiliation*; in that, in order thereunto, he first [*ἐνέκυρσεν ἑαυτὸν*] *devested himself of That Glory which was the Form of God.*

To be honoured as God.] So the words, *εἶναι ἰσὺ θεῷ*, or *εἶναι ἰσόθεον*, truly signify: Which our Translators very ill render, *To be equal with God.*

Did not Covet to be honoured as God.] Desired not to make *ostentation* (so the learned *Bp. Bull* renders it,) of his being in the Form of God; was not greedy or fond of, or lookt upon it as a Prize to be hastily caught at, (so the words more strictly signify) of being honoured as God: but willingly condescended to humble himself first into the Form of a Servant, and then was exalted to be [*ἰσὺ θεῷ*] honoured as Lord of all things. Thus *Heb. v. 5.* *Christ glorified not Himself to be made an High-Priest, but He that said unto him, Thou art my Son, this day have I begotten thee:* And *Job. viii. 54.* *If I honour myself, mine Honour is Nothing; it is my Father that honoureth me, of whom ye say that he is your God.*

The Words, [*οὐκ ἀπηκράμυνεν ἑαυτὸν τὸ εἶναι ἰσὺ θεῷ*] did not Covet to be honoured as God, or, was not greedy or fond of, or lookt upon it as a Prize to be hastily caught at, of being honoured as God; are indeed a very unusual Phrase. And therefore our Translators may well be excused in rendring them otherwise. But that This is the true Interpretation, will appear from the following considerations.

First, that the following Words [*ἵνα ἑαυτὸν ἐνέκυρσεν*, BUT *devested himself,*] show those immediately foregoing, not to be part of the preceding Character of *Christ's Greatness*, but part of the consequent Account of his *Humiliation*. For so the construction is more usual and natural, and the Connexion

nexion plainer : [*Though he was in the Form of God, yet He was not greedy or hastily fond of being honoured as God, BUT, on the contrary, willingly dejected himself of the glory he already had.*] But in the other Interpretation, the word [*Ἄλλ᾽*] has by no means so proper a place. It would have been *ἀλλ' ὁμως*, or *ὁμως δὲ* or the like. Instead of which, I think the word *ἀλλ᾽* is never used, after a Negative preceding immediately in the foregoing sentence. See the *Reply to Dr. Waterland's Defense of his Queries*, p. 231, 232.

Secondly, that the Phrase [*ἐκ ἀπαρχῆς ἡγάσαστο*,] though seldom met with in prophane Authors, yet, in those few places where it does occur, always signifies, either *did not boast and make ostentation of* ; or, *was not greedy and fond of a thing* ; Or, still more exactly, *did not look upon it as a Prize to be hastily caught at*. As has been observed by Grotius, Archbishop Tillotson, Bishop Bull, Dr. Whisby, and Others ; and, most accurately of all, by Lambert Boss. “ *Non temerè, subito, & sine prævio labore arripiendum sibi duxit, ut esset ἡ ἀρχὴ* ” [See Boss's *Exercitationes philologicae* ; in locum.] That This is the True meaning of the Phrase, is evident from the following passages ; *Heliodori Æthiopia*. lib. 7. pag. 322. *Τὴν εὐτυχίαν ἀπαρχῆς καὶ ὡς περ ἔγγραφον τοιμαρμένῃ*. pag. 340. *γυναικὶα ἀνυδαίται, καὶ οὐχ ἀπαρχῆς ἐδὲ ἔρμαιον ἡγάσται τὸ πρᾶγμα*. pag. 377. *ἀπαρχῆς τὸ ἡδὲν ἐκείνου ἡ Ἀπαρχῆς*. pag. 435. *ἐρμαιον τὸ ἐκείνου ὁρᾶν τοιμαρμένῃ*. pag. 169. *ἐπὶ δὲ γὰρ ἀπαρχῆς τὸ πρᾶγμα*. And particularly from the Connexion of this last Passage.

Thirdly, (which is yet more material ;) in the Ecclesiastical Writers of the first Three Ages, this very Text is always referred to, as understood by them in This Sense. Thus in a Letter written from the Churches of *Lions* and *Vienne* in *France*, to those of *Asia* and *Phrygia*, in the Reign of the Emperor *Verus*, concern-

concerning the Martyrs that suffered in those times ; They were (say the Churches in that Letter) such zealous Followers of the Example of Christ, who, being in the Form of God, yet did not hastily Covet to be honoured as God, [*ὅτι ἀπαρῶν ἡγήσαντο τὸ εἶναι ἰσὺ θεῷ*] that though they had often been cast to wild Beasts, and had endured all manner of Torments, yet would they by no means suffer themselves to be honoured with the Title of Martyrs, before they had perfected their Testimony by their Death. Euseb. Hist. lib. 5. cap. 2. The Parallel here drawn between Christ and the Martyrs, shows undeniably in what Sense the Phrase was then understood.

And Eusebius himself uses the Phrase in the same sense. How (says he) was Christ in the Form of God, if he was himself in Power The (very Supreme) God ? And how did he not assume to be as God, if he was himself the (very Supreme) God ?

Πᾶς αὐτὸς ἐν τῇ παρρησίᾳ θεῷ, ἀπαρῶν αὐτὸς ἐν τῇ δυνάμει ; Πᾶς δὲ ὅτι ἀπαρῶν ἡγήσαντο τὸ εἶναι ἰσὺ θεῷ, αὐτὸς ἐν τῇ δυνάμει ; Const. Marcell. lib. 1. cap. 18.

And Methodius, cited by Theodoret, says that Martyrdom is so very desirable a thing, that the Lord Jesus Christ honoured it by his Sufferings ; *ὅτι ἀπαρῶν ἡγήσαντο τὸ εἶναι ἰσὺ θεῷ*, not hastily assuming to himself, to be honoured as God. Dialog. 1. p. 37.

And Origen, in his comment upon St. John, thus uses the same Phrase : We may presume to affirm (saith he) that the Goodness of Christ, appeared greater, and more divine, and truly after the Image of his Father ; when he humbled himself, and became obedient unto Death, even the death of the Cross ; [*ὅτι ἀπαρῶν ἡγήσαντο τὸ εἶναι ἰσὺ θεῷ*] than if he had hastily caught at being honoured as God, and would not have become a Servant for the Salvation of the World, pag. 34. Huetii.

And

And Novatian: *Christ* (saith he) *THOUGH* he was in the Form of God, yet did not greedily assume to himself to be equal with God: [This, the preceding word, *Quamvis*, necessarily shows to be Novatian's meaning.] *FOR* though he knew that he was God, as having God for his Father; yet he never compared himself with God the Father; remembering that he was from his Father; and that it was the Father who gave him to Be what he Was. Wherefore both before and after his taking upon him humane Flesh, and also after his Resurrection, he always did and does pay all Obedience to his Father. From whence it appears, that he never thought fit so to claim to himself Divinity, as to equal himself with God the Father: Nay on the contrary, he was always obedient to His whole Will and Pleasure, even so as to be content to take upon him the Form of a Servant, that is, to become a Man.

Hic ergo *QUAMVIS* esset in Forma Dei, non est * *rapinam arbitratus æqualem se Deo esse*. *Quamvis* enim se ex Deo Patre Deum esse meminisset, nunquam se Deo patri aut comparavit aut contulit; memor se esse ex suo Patre, & hoc ipsum quod est, habere se quia Pater dedisset. Inde denique & ante carnis assumptionem, sed & post assumptionem corporis, post ipsam præterea resurrectionem, omnem Patri in omnibus rebus obedientiam præstitit pariter ac præstat. Ex quo probatur, nunquam arbitratum illum esse *rapinam quandam divinitatem*, ut æquaret se Patri Deo: quini-
mò contrà, omni ipsius imperio & voluntati obediens atque subjectus, etiam ut formam servi susciperet contentus fuit, hoc est hominem illum fieri &c. *De Trinit. cap.*

17.

[* How long even this Latin phrase, *rapinam arbitratus*, retained the true sense of the Greek, ἀρπαγὴν ὑφ' ἑαυτοῦ; may be seen in a form of excommunication at a Council at Rome, in the year 1076.

" *Beato Petro, — ego (Papa Gregorius VII) non Rapinam arbitra-*

"*ius sum ad sedem tuam adscendere, potiusque volui vitam meam in peregrinatione finire, &c.*" Labbe, Tom. X, p. 279. Harduin. Tom. VI, p. 1481. citat. à Fabricio, Biblioth. Græc. Vol. XI, p. 593.]

To this Text also thus understood, 'tis probable Clement alludes, when he says ; Our Lord Jesus Christ, who is the Sceptre of the Majesty of God, came not with Ostentation of Pomp and Greatness, as he might have done ; but in great Humility.

And Justin, when he says ; The Supreme Lord over All, and Creator of all things, the Invisible God himself, — sent unto Men no less a Person than the Framer and Maker of all things. And, did he therefore send him, as Men would be apt to expect, clothed with Power and Terror and amazing Majesty ? No : but with Gentleness and Meekness, as a King sendeth the King his Son. He sent him as a God, [to do good, not to terrify them ;] he sent him as unto Men, [as unto weak Creatures, not capable to behold him in his full Glory] he sent him as one that was to save, [not to destroy] them.

And even later Writers : As Phæbadius : The Word (says he) when he was in the Form of God, did not equal himself with God his Father ; But, tak-

Τὸ εὐαγγέλιον τὸ μεγαλύνον
τοῦ Θεοῦ, ὃ ἀπέστειλεν ἡμεῖς Χριστὸς
Ἰησοῦς, οὐκ ἠλθεν ὡς λόγος ἀλα-
ζωνίας, οὐδὲ ὑπερηφανίας, καί-
τις διὰ δυνάμειν ἀλλὰ ταπεινότητι.
Clem. Epist. 1. § 16.

Αὐτὸς ὁ παντοκράτωρ καὶ πα-
ντοκτὴς ὁ ἀόρατος Θεός, —
αὐτὸν τὸ ταχέως ὁ δημιουργὸς τῶν
πάντων — πέμψας αὐτῷ ἀνι-
στάντι αὐτῷ γὰρ, ὡς ἀνθρώπων ἡ-
γετῆς, λογίσαιτο, ἐπὶ τυραννίδι καὶ
φίσει καὶ καὶ ἀπολλύει ; οὐ μὲν οὖν,
ἀλλὰ ὡς ἐπαινεῖται καὶ προσέτι,
ὡς βασιλεὺς κτῆσαντων οὐκ βασι-
λεῖα, ὡς δὲν ὑπερῷον, ὡς πρὸς
ἀνθρώπων ὑπερῷον, ὡς οὐκ ὡς ἰ-
σχυρῶς. Epist. ad Diognetum.

Sermo, cum in formā
Dei esset, — non se Deo
Patri adæquavit, sed for-
mam Servi accipiens, &c.

ing upon him the Form of a
Servant, &c.

*Phabad. contr. Arianos, in
biblioth. PP. tom. 4. p.
305.*

And Hilary : Being
(says he) to take upon
him the Form of a Servant,
and to become obedient unto
Death ; he did not eagerly
retain his being equal with
God, but in obedience emp-
tied himself in order to take
upon him the form of a
Servant.

*Quia suscipienda erat
forma servi, & obediens
esset futurus ad mortem ;
non sibi rapiens esse se æ-
qualem Deo, ad suscep-
tionem se formæ servilis
per obedientiam exinani-
vit. Hil. de Trin. lib. 8.*

And again : He was
subject (says he) to his
Father, as the Author of
his Being. Nor did he ea-
gerly equal himself with
God, in whose Form he con-
tinued ; But became obedient unto Death.

*Patri subjectus est, ut
Auctori ; nec se per rapi-
nam Deo, cujus in formâ
manebat, æquavit : Obe-
diens usque ad mortem
fuit. De Synodis § 69.*

*And was made in the likeness of Man ; And being
found in fashion as a Man, he humbled himself, &c.]*
Nothing can be more unnatural, than the Comment
of Grotius and some Others upon these words ; who
understand them (as a distinct Sentence,) to signify
that Christ being made in the likeness of Man, of
Adam in his state of Innocency ; yet humbled him-
self to undergo the Death of a Malefactor. Whereas
the plain Meaning of the Apostle is to declare, (in
one continued Sentence,) that Christ, when he was
in the Form of God, humbled himself by condescend-
ing to take upon him the Form of a Man ; and not
only so, but humbled himself yet further by con-
descending to die even the Death of a Malefactor.

*Wherefore God also hath highly exalted him, and
given him a Name which is above every Name, &c.]*
Thus the whole Antithesis in the Text, appears clear
and

and elegant. Μορφή θεῶ, [*the Form of God* ;] and μορφή δούλης, ὁμῶμα ἀνθρώπων, and σχήματι ὡς ἀνθρώπου, [*the Form of a Servant, the Likeness of Men, and, in fashion as a man,*] are opposites ; signifying the states of Dominion, and Servitude. Ἀρπαγμὸν ᾔχθησεν, [*was fond of, as of a Prize,*] and ἐκένωσεν ἑαυτὸν, [*willingly emptied himself,*] are also opposites ; and signify, Assuming and Devesting. And τὸ εἶναι ἴσα θεῷ, [*to be as God, or to be honoured as God,*] signifies the same as the Name above every Name, that at the Name of Jesus every knee should bow. Which Name, or Authority, he did not hastily assume to himself, but God gave it him after Death, for his willingly devesting himself of the μορφή θεοῦ [*the Form of God,*] and taking upon him the μορφή δούλης [*the Form of a Servant,*] and humbling himself to death, even the shameful and painful Death of the Cross. Nothing therefore can be more absurd, than Dr. Waterland's interpretation of these words, ὁ θεὸς αὐτὸν ὑπερύψωσε, καὶ ἔχαλσευτο αὐτοῦ ὄνομα, “ *God has extolled and magnified his Name, above all Names ;* ” in a like sense, as Men “ *exalt and praise* ” God. “ *Exod. xv, 2. 2 Sam. xxii, 47. Ps. xviii, 46, cxviii, 28.* ” Sermons, p. 179, 180. And Second Defense, p. 223.

That Jesus Christ is Lord, † to the Glory of God the Father.] That he is Lord of All, Acts x, 36 ; Lord both of the dead and living, Rom. xiv, 9 ; And Head over all things to the Church, Eph. i, 22 ; All Power being Given unto him in Heaven and in Earth Mat. xxviii, 18.

Lactantius paraphrases the Whole Sense of this Text Thus. Christ was faithful to God ; For he Ille verò exhibuit Deo taught that there is but fidem ; docuit enim quod

† Εἰς δόξαν. See Observations on Dr. Waterland's Second Defense of his Queries, pag. 20.

One God, and that He only is to be worshipped : Nor did he ever call Himself God ; because he had not been Faithful, if being sent to take away the Many Gods and to declare the One, he had introduced any Other besides the One. For This would have been, not preaching the One God, nor doing the Work of Him that sent him, but his Own work ; and so he would have separated himself from Him, whom he came to declare. Now because he was so Faithful, and assumed nothing to Himself, but only performed the Commands of Him that sent him ; therefore he was invested with the Dignity of an everlasting High-Priest, the Honour of a Supreme King, and the Name [or Title] of God.

And Irenæus : He that suffered under Pontius Pilate, the same is Lord of all, and King, and God, and Judge ; having received Power from him who is the God of the Universe, because he had submitted to Death, even the Death of the Cross.

See my Commentary on 40 select Texts in Answer to Mr. Nelson, p. 140, 173, 232, 233. See also Ob-

unus Deus sit, eumque solum coli oportere ; nec unquam se ipse Deum dixit, quia non servasset fidem, si missus ut Deos tolleretur & Unum affereret, induceret alium præter Unum. Hoc erat, non de Uno Deo facere præconium ; nec ejus qui miserat, sed suum proprium negotium gerere ; ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata mittentis imple-ret ; & sacerdotis perpetui dignitatem, & Regis Summi honorem, & Dei nomen accepit. Lib. 4, c. 14.

King, and the Name [or

Ὁ παθὼν ἐπὶ Ποντίῳ Πιλάτῃ, ὅτι κύριος τῶν πάντων, καὶ βασιλεὺς, καὶ Θεὸς, καὶ κριτὴς ἐστὶν ab eo, qui est omnium Deus, accipiens potestatem, quoniam sub-jectus factus est usque ad mortem, mortem autem crucis. Lib. 3, cap. 12. § 9.

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servations

servations on Dr. Waterland's Second Defense of his Queries ; Observat. I. pag. 19.

From This Text it plainly appears how ignorantly *They* argue, who, because the Scripture affirms of Christ before his incarnation, that he was *in the Form of God, and was God* ; thence infer, (what No Antient Writer ever did,) that therefore he was of *independent and equal Supremacy* with the Father. For Christ, though he was really *in the Form of God*, yet did also really (not in mere *Figure of Speech*) condescend to become *Man* ; and, in That State of Humiliation, in That *Humane State or Nature*, did really *suffer* for Our Sins. But concerning the *Father*, it would be the highest Blasphemy to affirm, that He *could possibly* have become *Man* ; or that he *could possibly* have *suffered*, in *Any* sense, in *Any* Supposition, in *Any* Capacity, in *Any* Circumstance, in *Any* State or in *Any* Nature whatsoever.

935. Col. i, 3. To God and the Father, [or, *the God and Father, τῷ Θεῷ καὶ πατρί*] of our Lord Jesus Christ.
See N^o 991.

936. 13. Who ——— hath translated us into the Kingdom of *his dear Son*, [Gr. *the Son of his Love*.]

937. 15. Who is the *Image* of the Invisible God, the
† *First-born of every Creature*.

† Πρωτότοκος πάσης κτίσεως, The First-begotten, brought forth by the Father *before all Ages*, (for by Him did He make *the Ages*, Heb. i, 2 ;) *before the whole Creation*, (for by Him did He create all things, Eph. iii, 9, and Col. i, 16.)

It is observable, that St. Paul does not here call our Saviour, πρωτότιστον πάσης κτίσεως, *the first-created of all Creatures*, but πρωτότονον πάσης κτίσεως, *the first-born of every Creature, the first-begotten before all creatures ;*

creatures ; signifying in general, that he was (before the Creation of Things,) τεχθεῖς, brought forth, produced by, derived from the Father ; but not declaring in what particular Manner. And so the Scripture speaks in other places : Job. i, 1, In the Beginning [see N^o 535] *WAS* the Word, and the Word *WAS* with God ; and Col. i, 17, He *IS* [or *WAS*] before all things. But How his Being was derived ; or what the figurative Word [τεχθεῖς, generated or begotten,] properly and literally implies, This the Scripture hath no where revealed or explained.

And the best of the Antient Writers in the Church, generally speak after the same cautious Manner.

Thus Justin Martyr :

His Son (saith he,) who alone is Properly called his Son, viz. the Word, which Existed with him, being begotten by him before the Production of Creatures.

Ὁ δὲ υἱὸς αὐτοῦ, ὁ μόνος λεγόμενος κυρίως υἱός, ὁ λόγος πρὸ τῆς ποιήσεως καὶ συνῶν ἐγενήθη. Apol. 2.

And again: But This Being, which was Really begotten of the Father, and proceeded from him ; did, before any Creatures were made, exist with the Father, and the Father conversed with him.

Ἀλλὰ τοῦτο πρὸς τὸ ὅτι ἀπὸ τοῦ πατρὸς προέβηεν γέννημα, πρὸ πάντων ποιήσεως τῶν τῶ πατρὸς, ἐν τούτῳ ὁ πατήρ προσομιλεῖ, [forte, προσωμίλει.] Dial. cum Tryph.

And a little after : In the Beginning, before all Creatures, even This Son Himself was begotten of God.

Ὅτι ἐ ἀρχῇ, πρὸ πάντων τῶν ποιήσεως, τοῦτ' αὐτὸς ἐ γέννημα ὑπὸ τοῦ θεοῦ ἐγέννητο. Ibid.

And again : Knowing him to be the First-begotten of God, and before All Creatures.

Γινώσκων αὐτὸν πρωτόγονον τοῦ θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων, Ibid.

And again : *When we stile him His Son, we mean that he has a Real Being, and that before All things he proceeded from the Father, by his Power and Will.*

And again : *He is called God, because he is His Son begotten before the whole Creation.*

And again : *Because This Being was begotten by the Father, before All Creatures whatsoever ; as the Scripture declares.*

And again : *In the Beginning, before the Production of all Creatures, God begot of Himself a certain Rational Power, [Intelligent Powerful Being,] called sometimes his Son, sometimes his Angel, sometimes God, sometimes Lord and Word.*

Origen in like manner : *The Son of God, (saith he,) the First-born of every Creature, though he was Incarnate but in these latter Ages, yet is he not therefore himself of late Original : For the Scriptures*

declare that he is the Antientest of all things that God gave Being to. The learned Bp. Bull translates the last words of this passage thus ; “ He is Antienter

Ἰὸν αὐτῷ λέγοντες, νοούμεθα ὅτι, καὶ πρὸ πάντων ἀπὸ τοῦ πατρὸς, δυνάμει αὐτοῦ ἐ βεβλή προελθόντα. Ibid.

Θεὸν δὲ, ἐκ τοῦ εἶναι τέκνον προτίτοκον τῷ ὅλῳ κτισμάτι. Ibid.

Καὶ ὅτι γιγνῆσθαι ὑπὸ τοῦ πατρὸς τῆτο τοῦ γέννημα πρὸ πάντων ἀπλῶς τῷ κτισμάτι, ὁ λόγος ἰδήλῳ. Ibid.

Ἀρχὴν, πρὸ πάντων κτισμάτων, ὁ Θεὸς γιγνῆσθαι δυνάμει τῷ ἐξ ἑαυτοῦ λογικῷ, ἧτις — καλεῖται, ποτὶ — υἱός, — ποτὶ δὲ ἄγγελος, ποτὶ δὲ Θεός, ποτὶ δὲ κύριος ἐ λόγος. Ibid.

Ὁ γὰρ τοῦ Θεοῦ υἱός, ὁ πρωτόκλητος πάσης κτίσεως, εἰ ἐ νῦν ἐνθρωπογενέαι ἰδοῦν, ἀλλ' ὅτι γὰρ τῆτο υἱὸς ἐστὶν προβάσιμος γὰρ αὐτὸν πάντων τῶν δημιουργμάτων ἴσασιν οἱ Θεοὶ λόγῳ. consr. Cels. lib. 5.

“*than all Creatures.*” Which, though it seems not indeed so natural a Translation, yet may perhaps be well justified by the Use of the like Expression in *St John*, [*Joh. i, 30*, πρῶτός με ἦν, *He was before me,*] and in *Justin*, [*Apol. i, 3* δικαιώτατον οὐδένα οἶδαμεν ὄντα, *than whom we know none more just ; or, besides whom we know none most just ;*] and in *Eusebius*, [*de laud. Constantini, cap. i*, παντός χρόνου καὶ πάντων αἰώνων πρεσβύτατος, *antienter than all time and all ages :*] And, among profane Authors, in *Homer* [*Ὀδυσσ. Λ. 482*, Σεῖο δ’ Ἀχιλλεῦ, Οὐ τις ἀνὴρ προὔροιθε μακάρτατος, ἔτ’ ἂρ’ ὀπίσσω, *No man before or after, has been or shall be happier than you :*] And in *Euripides*, [*ταύτην μάλιστα τῆς κόρης ἀσπάζεται, This Kid she chooses for a Sacrifice, rather than the Maiden*, *Iphig. in Aul. ver. 1594.*] And again, [*Iphig. in Taur. v. 1213*, καὶ φίλων δ’ ἑδείς μάλιστα.] And, [*Androm. v. 6*. Νῦν δ’ ἔτις ἄλλη δυσυχεσάτη γυνὴ ἔμᾳ πέφυκεν, ἢ γενήσεται ποτε, *No one hath been or shall be more miserable than I.*]

From These and Other the like Expressions in Scripture and the First Writers of the Church, some of the Antients took occasion to speak as if the Son of God was begotten of the Father just before the Creation of the World ; [*As Lactantius, lib. 4, cap. 6*, Deus igitur machinator, constitutorque rerum ; antequam præclarum hoc opus mundi adoriretur ; sanctum, incorruptibilem Spiritum genuit, quem filium nuncuparet : *God, the Maker and Former of all things, before he began this admirable Workmanship of the World, begat a Holy Incorruptible Spirit, whom he called his Son.*] And Others seem to have imagined unintelligibly, that (the λόγος ἐνδιάθετος) the Internal Reason and Wisdom of God, [*see my Commentary on 40 select Texts in Answer to Mr. Nelson, p. 177, 178 &c.*] was, a little before the Creation of the World, begotten into a Person ; [*As Athe-*
nagoras,

nagoras, Tatian, and Theophilus.] But the *Words of Scripture*, neither give any Ground for such *Metaphysical Speculations*; nor, when they declare the Generation of the Son, do they ever express any *Limitation of Time* or *particular Manner of Production*; but only assure us, that *He WAS in the Beginning*, and *WAS with God*, and *WAS before all things*, and was the *First-born of every Creature*.

Upon the Whole, Nothing can be better exprest on this Head, than what *Irenæus* alledges in the following Words: *If any*

one (saith he) ask us, How then was the Son produced by the Father? We answer, that the Origination of the Son, whether you call it his being Produced, or Begotten, or Spoken forth, [with regard to his Name, the Word;] or Born; [the phrase, adapertionem, aluding, as I suppose, to the Hebrew Idiom, adaperiens vulvam;] or however else you endeavour to express it in Words, ['Tis observable, that in enumerating these particulars, he does not set down Creation;] is yet really ineffable, and understood by None; Not by Valentinus,

or Marcion, or Saturninus, or Basilides; Not by Angels, or Archangels, or Principalities, or Powers; but only by the Father who begat, and by the Son, who was begotten.

Si quis nobis dixerit, Quomodo ergò Filius prolatus à patre est? dicimus ei, quia Prolationem istam, five Generationem, five Nuncupationem, five Adapertionem, aut quomodolibet quis Nomine vocaverit, generationem ejus inenarrabilem existentem nemo novit: non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, neque Principes, neque Potestates; nisi solus qui generavit Pater, & qui natus est Filius. Lib. 2. cap. 48.

See

See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 175 &c.* See also *Observations on Dr. Waterland's Second Defense of his Queries; Observat. VI.*

938. Col. i; 19, 20. For it pleased the Father, that in Him should all Fulness dwell:

And ——— by him to reconcile all things to Himself.

See N^o 188, 642, 645.

939. ii, 12. The operation of God, who hath raised him from the dead.

940. 15. Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them
† in it.

† So our Translators render it; But in the Greek it is, *in Him, viz. in Christ.* For so the Construction of the foregoing words, necessarily requires it to be understood: God ——— raised Him [Christ] from the dead: And you ——— hath he quickned together with him; ——— blotting out the hand-writing ———, nailing it to [σταυρῶν, not His Cross, as we render it, for the Apostle is speaking of God the Father: But] the Cross, [viz. the Cross of Christ;] And having spoiled Principalities and Powers, he made a shew of them openly, [θριαμβεύσας αὐτὰς ἐν αὐτῷ] leading them in Triumph in (or by) Him; viz. causing Christ to lead them in Triumph.

941. iii, 1. Where Christ sitteth on the right hand of God.

942. 1 Thes. i, 10. Whom He raised from the Dead.

943. v, 9. God hath ——— appointed us ——— to obtain Salvation, by our Lord Jesus Christ.

944. 2 Thes. ii, 14. He [viz. God] called you ——— to the obtaining of the Glory of our Lord Jesus Christ.

945. 1 Tim. vi; 14, 15, 16. Until the appearing of our Lord *Jesus Christ*;

Which in his Times *He* [viz. *the Father*] shall shew, who is the Blessed and Only Potentate, the King of Kings and Lord of Lords.

Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.

946. 2 Tim. i, 1. Paul an Apostle of *Jesus Christ*, by *the Will of God*, according to the Promise of Life, which is in *Christ Jesus*.

947. 8, 9. *God*, who hath saved us, ——— according to *his own purpose and grace*, which was given us in *Christ Jesus*.

948. Tit. iii; 4, 6. The Kindness and Love of *God* † our Saviour; ——— which *He* shed on us abundantly, *through Jesus Christ our Saviour*.

† See N^o 244.

949. Heb. i; 1, 2. *God* ——— hath in these last days spoken unto us by *his Son*.

Whom he hath appointed Heir of all things, by whom also *He* made the Worlds.

950. 3, &c. Who being *the Brightness* [ἀπαύρασμα, a bright Ray] of his Glory, and the express Image of his Person, and upholding all things by the word of his [viz. *the Father's*] Power; ——— sat down on *the right hand of the Majesty on high*.

Being made so much better than the Angels, as he hath by *Inheritance* obtained a more excellent Name than they.

For unto which of the Angels said he at any time, Thou art my Son, *this Day have I begotten thee*? And again; I will be to him a Father, and he shall be to me a Son?

And again; when he bringeth in the first-begotten into the World, he saith, &c.

Thy

Thy Throne, O † God, is for ever and ever ; a Scepter of Righteousness is the Scepter of thy Kingdom ;

Thou hast loved righteousness and hated iniquity ; *Therefore GOD, even Thy GOD, hath anointed thee with the oil of gladness above thy fellows, &c.*

But to which of the Angels said he at any time, *Sit on my right hand, until I make thine Enemies thy footstool?*

† See N^o 542.

951. *Heb. ii ; 5, 8.* Unto the Angels hath he *not* put in Subjection the World to come ; — But — Thou *hast* put all things in Subjection under His [viz. *Christ's*] feet.

952. 9. That he [*Jesus*] by the *Grace* [the *gracious Will and Pleasure*] of God, should taste Death for every man.

953. 11. For, both he that sanctifieth, and they who are sanctified, [viz. *Christ* and *all good Christians*,] are all of One, [viz. *of God* ;] for which cause he is not ashamed to call them Brethren.

954. 13. Behold, I [viz. *Christ*,] and the Children which *God hath given me*.

954* 14. He also himself likewise *took part* of the same [Flesh and Blood.]
See N^o 779 ** ; and the last Note on N^o 535.

955. 17. That he [viz. *Christ*] might be a merciful and faithful *High-Priest*, in things pertaining to God.

956. *Heb. iii ; 1, 2.* The *Apostle* and *High-Priest* of our Profession, *Christ Jesus* ;

Who was *Faithful* to him that appointed him, as also Moses was faithful in all his House.

957. 3, 4, 5, 6. He [viz. *Christ*] who hath builded the House, hath more Honour than the House.

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For every House is builded by some man; but † He that built all things, is God.

And Moses verily was *faithful* in all his House as a *Servant* ———;

But *Christ* [was *faithful*] as a *Son* over his own House &c.
† See N^o 264.

958. Heb. v, 5. So also *Christ* † *glorified not himself* to be made an High-Priest, but *He* that said unto him, Thou art my Son, this day have I begotten thee.

† See N^o 934.

959. 7, 8, 9, 10. Who in the days of his *Flesh*, when he had offered up *prayers and supplications*, with strong crying and tears, unto him that was able to save him from Death, and was heard in that he feared;

Though he were a Son, yet learned he *Obedience* by the things which he suffered:

And being made perfect, he became the Author of eternal Salvation, unto all them that obey him:

Called of God an High-Priest after the Order of Melchisedec.

960. vi, 20. Whither the Fore-runner is for us entred, even *Jesus*, made an High-Priest for ever after the Order of Melchisedec.

961. vii; 25, 26. Wherefore he is able also to save them to the uttermost, that come unto God by Him, seeing he ever liveth to make intercession for them.

For such an High-Priest became us, who is Holy &c.

962. viii; 1, 2. We have such an High-Priest, who is *set on the right hand* of the Throne of the Majesty in the Heavens;

A Minister of the Sanctuary, and of the True Tabernacle.

963. ix, 12. Having obtained eternal Redemption for us.

964. 14. Offered himself without Spot to God.

965. Heb.

965. *Heb. ix, 24.* Christ is — entered — into Heaven it self, now to *appear in the presence of God for us.*

966. *x, 7.* Lo, I come, (in the Volume of the Book it is written of me,) to do *Thy Will, O God.*

967. *12.* But this man, [Gr. *ἱερεῖς*, or *αἱρεῖς*, This person,] after he had offered one Sacrifice for Sins, for ever sat down *on the right hand of God.*

968. *21, 22.* Having *an High-Priest* [Gr. *a Great Priest*] over the House of God;
Let us draw near &c,

969. *xii, 2.* Who, for the joy that was set before him, endured the Cross, despising the Shame, and is set down *at the right hand of the Throne of God.*

970. *23, 24.* — And to God the Judge of All, — and to Jesus the Mediator of the New Covenant.

971. *xiii, 15.* By him therefore let us offer the Sacrifice of Praise to God continually.

972. *20.* Now the God of Peace, that brought again from the Dead our Lord Jesus.

973. *21.* Working in you that which is well-pleasing in his Sight, through Jesus Christ.

974. *1 Pet. i, 3.* Blessed be † the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead.

† See N^o 991.

975. *20, 21.* Who [viz. Christ] verily was fore-ordained — for you.

Who by him do believe in God that raised him up from the dead, and gave him glory, that your Faith and Hope might be in God.

976. *1 Pet.*

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976. 1 Pet. ii; 3, 4. *The Lord is gracious :
To whom coming, as unto a living Stone, — chosen of
God, and precious, &c.*

977. 5. *To offer up spiritual Sacrifices, acceptable to
God by Jesus Christ.*

978. 23. *But [Christ] committed himself to him that
judgeth righteously.*

979. iii, 22. *Who is on the right hand of God, Angels and
Authorities and Powers being made subject to him.*

979*. iv, 1: *Christ hath suffered for us in the Flesh.*

980. 11. *That God in all things may be glorified through
Jesus Christ.*

981. v, 10. *The God of all grace, who hath called us unto
his eternal Glory by Christ Jesus.*

X 982. 2 Pet. i, 17. *For he received from God the Father, honour
and glory, when there came such a Voice to him from the
excellent Glory, This is my beloved Son, in whom I am well-
pleased.*

982*. 1 Joh. ii, 22. & v, 1. — that † *Jesus is the Christ.*
† *That Jesus, the person incarnate, is the Christ :*
In opposition to Cerintbus, who taught that Jesus
[the person born of the Virgin] was a mere man,
upon whom Christ [the Divinity] descended from
Heaven, but was not himself incarnate and made
Man.

See the last Note on N° 546. Also N° 779 **.

982**. iv, 3. — that † *confesseth not that Jesus Christ is
come in the flesh.*

† *The learned Dr. Mills observes, that very Ma-
ny Antient Copies read This Text thus: Every*
Spirit [ὁ πνεῦμα τὸν Ἰησοῦν] which dissolveth Jesus, &c.
According to which Reading, it is directed against
Cerintbus,

Cerintbus, and some Branches of the † *Ebionites*, who separated Jesus from Christ, making him two persons; and taught that Christ was not himself really incarnate or made man, but only descended upon the Man Jesus, and left Jesus [the mere Man] at the time of his crucifixion, to Suffer Alone; So that Christ himself did not really suffer, but nominally or imputatively only. And the True Sense even of our Present Vulgar Reading of this Text, may possibly be the very same. See above, N° 779 **, and N° 982 *. Also the last Note on N° 535. See also *Irenæus*, lib. 3. cap. 11, 16, 18.

† Εἰς αὐτὸν ἦλθε τὸ πνεῦμα, ὅπερ ἐστὶν ὁ χριστός, καὶ ἐνεδύσατο αὐτὸν τὸν Ἰησοῦν καλούμενον. *Epiphanius*. Hæres. xxx, § 3. They taught that a Spirit, which is Christ, came down into him, and clothed himself with the Person [the Man] who is called Jesus. See *Jacksoni Adnotationes ad Novatianum*, p. 356 &c.

983. 1 *Joh. iv. 9.* God sent his only-begotten-Son into the World, that we might live through him.

984. 10. God ---- loved us, and sent his Son to be the Propitiation for our Sins.

985. 14. And we have seen and do testify, that the Father sent the Son to be the Saviour of the World.

986. v, 1. Whosoever believeth that † Jesus is the Christ, is born of God: And every one that loveth him that begat, loveth him also that is begotten of him. [† See above, N° 982 *.]

986* 2 *Joh. 7.* ---- that † Jesus Christ is come, in the flesh. [† See above, N° 982 *, & 982 **.]

987. *Jude 4.* Denying the Only Lord God, [† μόνον Ἀρχαῖον Θεόν, God the Only Supreme Governor,] and our Lord Jesus Christ.

See N° 15 & 411 & 393 & 414 & 407 *; and my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 109. 988. Rev.

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988. Rev. i, 1. The Revelation of Jesus Christ, which God gave unto him.

989. 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood;

And hath made us Kings and Priests unto God and his Father, [Gr. τοῦ πατρὸς καὶ τοῦ θεοῦ, to his God and Father.]

See N^o 750 & 991.

990. ii; 26, 27. To him will I give Power over the Nations, — even as I received of my Father.

See N^o 669.

991. iii, 12. Him that overcometh, will I make a Pillar in the Temple of † my God; — and I will write upon him the Name of my God; and the Name of the City of my God, — which cometh down out of Heaven from my God.

† Upon This Expression, the learned Eusebius thus writes: *It is not necessary, that He who acknowledges the Father and the Son to be Two distinct Subsistencies, should say there are Two Gods: For we do not look upon them as Two Co-ordinate Persons, Both of them Underived and Unbegotten; but One Unbegotten and Underived, the Other Begotten and Derived from the Father. Wherefore the Son also himself teaches us, that his Father is even His God also, [as well as Ours;] when he says, I ascend unto my Father and your Father, unto My God and Your God. — But now on the*

Οὐδὲν δὲ οὗτος ἀπολύτως διῶκει
τὸν τοῦ θεοῦ ὑποτάκτους τοῦ
οὐδὲν ὅτι ἰσχυρῶς αὐτὸς ἐπιτίμη-
ται, ἀλλ' ἕκαστος ἀνέχεται ἐ ἀγα-
νῶς, ἀλλὰ πάλιν β, τὸν ἀγίον-
τον καὶ ἁγίον πατέρα δι γυν-
τη, καὶ ἁγίον τὸν πατέρα αὐτοῦ.
μὴν. Διὸ καὶ αὐτὸς ὁ θεός, καὶ
αὐτοῦ αὐτοῦ θεοῦ τὸν αὐτὸν πατέρα
ἀδελφῶν, ἐν αἷς φέρει, Ἀνέχεται
πρὸς τὸν πατέρα μὴ καὶ πατέρα
ἑμὸν, καὶ θεὸς μὴ καὶ θεὸς ἑμὸν.
— Ὁ δὲ ἰσχυρῶς, ὅτι β αὐτὸς
παρὰ τοῦ πατρὸς, ὡς ἐν
ἱσχυρῶς ἐ αὐτοῦ τοῦ πατρὸς θεοῦ.
ἀλλ' οὐκ ἡμεῖς καὶ ἀγαπῶν
αὐτοῦ, καὶ ἁγίον τοῦ θεοῦ τοῦ αὐτοῦ,
καὶ ἀπολύτως τὸν πατέρα, διὸ
εἶπε τοῦ ἐ πρὸς τοῦ καὶ θεοῦ
τὸν αὐτὸν πατέρα, θεὸς αὐτὸν ἐ
αὐτοῦ ἰσχυρῶς. De Ecclef.
Theol. lib. 2. cap. 7.

other

other side, the Son, when He is compared with the Father, cannot be said to be the God of his Father, but his Only-begotten and beloved Son, and the Image of the Invisible God, and the Brightness of his Father's Glory; And honours and worships and glorifies his Father, calling him even His God also, [as well as Ours.]

992. Rev. iii, 14. Those things saith the Amen, the Faithful and True Witness, the * Beginning [*Ἀρχή*, the Head] of the Creation of God.

* See N^o 672.

993. 21. To him that overcometh, will I grant to sit with Me in My Throne; even as I also overcame, and am set down with my Father in His Throne.

994. xv, 3. And they sing the Song of Moses the Servant of God, and the † Song of the Lamb, saying, Great and Marvellous are thy Works, Lord God Almighty, &c.

† Thou shalt be in the Chorus (saith Clemens Alexandrinus) with Angels praising the Unbegotten and Incorruptible and Only True God: God the Word [The Lamb, in This Text,] joining also with us in our Songs of Praise. This Jesus, the One Eternal Great

Χαίρουσι μετ' ἀγγέλων ἀμφὶ τὸν ἀγέννητον καὶ ἀκάλυτον καὶ μόνον ὄντα θεόν, συναινεῖσθαι μετ' ἡμῶν τῷ θείῳ λόγῳ. Ἀδελφὲς Ἰησοῦς, οὗ ὁ μέγας ἀρχαγγελὸς οὕτως ἐλάλει, ὅτι αὐτὸν ἐκ πατρὸς, ὡς ἀνθρώπων ἰσχυρίζεται, καὶ ἀνθρώπους ἐγκυλιόβηται. Clem. Alex. Admon. ad Gentem, versus finem.

High-Priest [the High-Priest for ever, Heb. vi, 20,] of the One God, which is the Father; prays for, and gives Admonition to men.

995. xix; 13, 15. And his Name is called, The Word of GOD: — And he treadeth the Wine-press of the fierceness and wrath of Almighty God,

C H A P. III.

Of the Holy SPIRIT of GOD.

S E C T. I.

The Passages wherein He is represented as the Author and Worker of all Miracles, even of those done by our Lord himself; and as the Conductor of Christ himself, in the Principal Actions of his Life here upon Earth.

996. *Mat. i. 18.* Before they came together, she was found with Child, of the Holy Ghost.

997. *20.* That which is conceived in her, is of the Holy Ghost.

998. *iv. 1.* Then was Jesus led up of the Spirit, into the Wilderness.

From This and Many of the following Texts, it seems that Christ, by being incarnate, and [*ἐν ὁμοιότητι ἀνθρώπων γενόμενος*] made in the likeness of men, Phil. ii. 7; did so far [*κεῖθεν αὐτοῦ*] diminish or divest himself of the Glory of his antecedent divine State, that, during the Time of his continuance here upon Earth, he was all along under the Conduct of the Holy Spirit.

999. *xii. 18.* I will put my Spirit upon Him, and he shall show Judgment to the Gentiles.

1000.

28. But if I cast out Devils by the Spirit of God.

¶ A H C

1001. L

1001. *Luke i, 35.* The *† Holy Ghost* shall come upon thee, and the Power of the Highest &c.

† *Note:* Many of the Ancient Fathers understand *πνεῦμα ἅγιον* in this place, to signify not [*Τὸ πνεῦμα ἅγιον*] *The Holy Ghost*, in the manner we now interpret it; but *Christ himself*, the *Angel of the Covenant*, coming to take upon him the nature of man.

1002. *ii, 40.* And [*Jesus*] waxed strong in Spirit, filled with Wisdom, &c.

It is not certain, whether *This* be meant of the *Holy Ghost*, or of *Christ's own Mind*.

1003. *Mat. iii, 1.* And *Jesus*, being full of the *Holy Ghost*, — was led by the Spirit into the Wilderness.

1004. *14.* *Jesus* returned in the Power of the Spirit.

1005. *18.* The Spirit of the Lord is upon me, because he hath anointed me &c.

1006. *Joh. i, 32.* The Spirit — abode upon Him.

1007. *iii, 34.* God giveth not the Spirit by measure unto Him.

1008. *Act. i, 2.* After that He *† through the Holy Ghost*, had given commandments unto the Apostles whom he had chosen.

† *So Luke iv, 1.* And *Jesus*, being full of the *Holy Ghost*, &c. Another Interpretation of these words, see in N^o 1034.

1009. *ii, 4.* And they were All filled with the *Holy Ghost*, and began to speak with other Tongues, as the Spirit gave them utterance.

1010. *x, 38.* God anointed *Jesus* of Nazareth with the *Holy Ghost* and with Power.

1011. *Acts* x; 45, 46. — was poured out the Gift of th^e Holy Ghost:

For they heard them speak with Tongues &c.

1012. xix, 6. The Holy Ghost came on them, and they spake with Tongues and prophesied.

1013. *Rom.* i, 4. Declared to be the Son of God with Power, according to the * Spirit of Holiness, by the Resurrection from the dead.

* These words, Declared to be the Son of God with Power according to the Spirit of Holiness, being opposed to the foregoing words, made of the Seed of David according to the Flesh; 'tis ambiguous whether the Spirit of Holiness here means the Holy Ghost, according to the usual signification of That word; or whether it signifies Christ's own Spirit.

1014. xv, 19. Through mighty Signs and Wonders, by the Power of the Spirit of God.

1015. *1 Cor.* ii; 4, 5. In demonstration of the Spirit, and of Power.

That your Faith should not stand in the Wisdom of Men, but in the Power of God.

1016. xii, 4. There are Diversities of Gifts, but the same Spirit.

1017. 8 — 11. To one is given by the Spirit, the Word of Wisdom; to Another, the Word of Knowledge, by the same Spirit, &c.

— But all these worketh That One, and the self-same Spirit, dividing to every man severally as † he willeth.

† See N^o 1059 * and 1228.

1018. xiv, 2. He that speaketh in an unknown Tongue; — in the Spirit he speaketh Mysteries.

1019. *1 Thes.* i, 5. In Power, and in the Holy Ghost.

1020. *1 Tim.*

1020. 1 Tim. iii, 16. ---- justified in *the Spirit*.

The word, *Spirit*, being here opposed to the foregoing word, *Flesh*; causes the same Ambiguity in this place, and is taken notice of above, N^o

1013.

1021. Heb. ii, 4. With *Signs and Wonders*, and with diverse *Miracles and Gifts* of the *Holy Ghost*.

1022. ix, 14. The Blood of Christ, who *through the * eternal Spirit* offered himself without spot to God.

* In some Copies, *the Holy Spirit*.

Some, by the *eternal Spirit*, here understand the λόγος himself.

1023. 1 Pet. iii, 18. *Christ* ---- being ---- quickened by *the Spirit*.

See N^o 1013 & 1134.

S E C T. II.

The Passages wherein He is declared to be the Inspirer of the Prophets and Apostles, and the Director and Teacher of the Apostles in the whole Work of their Ministry.

1024. **M**AR. xii, 36. David ---- said by the *Holy Ghost* &c.

1025. xiii, 11. It is not ye, that speak; but *the Holy Ghost*.

1026. Luke i, 15. ---- shall be filled with *the Holy Ghost*, even from his Mother's Womb.

1027. 41. *Elisabeth* was filled with *the Holy Ghost*; And she spake out &c.

1028. *Luke i, 67.* Zacharias was filled with the Holy Ghost, and prophesied.

1029. ii; 25, 26. The Holy Ghost was upon him, And it was revealed unto him by the Holy Ghost, &c.

1030. xii, 12. The Holy Ghost shall teach you in the same Hour, what ye ought to say.

1031. *Joh. xiv, 26.* The Holy Ghost, --- he shall teach you all things.

1031*. xv, 26. The Spirit of Truth.

1032. xvi, 13. When He, the Spirit of Truth, [Gr. When (*ὅταν*) That Person; (*ὁ παρακλητός*, the Comforter, ver. 7; *ὁ ἀληθινός*, ver. 8;) the Spirit of Truth) is come; he will guide you into All Truth.

1033. 13. And he will show you things to come.

1034. *Acts i, 2.* After that He, † through the Holy Ghost, had given Commandments unto the Apostles whom he had chosen.

† So *John xx, 21*, As my Father hath sent Me, even so send I you: And when he had said This, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever Sins ye remit &c. Another Interpretation of these Words, see in N^o 1008.

1035. 8. Ye shall receive Power, after that the Holy Ghost is come upon you. [or; the Power of the Holy Ghost coming upon you.]

1036. 16. Which the Holy Ghost, by the Mouth of David, spake before.

1037. ii, 4. And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.

1038. *Acts*

1038. *Acts* iv, 8. Then Peter, filled with *the Holy Ghost*, said &c.
1039. 31. They were all filled with the *Holy Ghost*, and they spake the word of God with boldness.
1040. vi, 3. Full of *the Holy Ghost* and *Wisdom*.
1041. 10. The *Wisdom* and the *Spirit*, by which he spake.
1042. vii, 55. He being full of *the Holy Ghost* — saw the glory of God.
1043. viii, 29. The *Spirit* said unto Philip, Go near &c. —
1044. 39. *The Spirit* of the Lord, caught away Philip.
1045. x; 19, 20. The *Spirit* said unto him, — go with them, doubting nothing; For *I have sent* them.
1046. xi, 12. And *the Spirit* bade me go with them, nothing doubting.
1047. 28. — signified [foretold] by *the Spirit*, that there should be &c.
1048. xiii, 2. The *Holy Ghost* said, Separate me Barnabas and Saul, for the work whereunto *I have called* them.
1049. 4. So they being *sent forth* by *the Holy Ghost*.
1050. xv, 28. It seemed good to *the Holy Ghost*, — to lay upon you no greater burden.
1051. xvi; 6, 7. They — were *forbidden* of *the Holy Ghost* to preach the Word in Asia. — They assaied to go into Bithynia, but *the Spirit* suffered them not.
1052. xx, 23. The *Holy Ghost* witnesseth in every City, saying, that Bonds and Afflictions abide me.

1053. *Acts* xx. 28. Over the which, the *Holy Ghost* hath made you Overseers.

? 1054. xxi. 4. Who said to Paul *through the Spirit*, that he should not go up to Jerusalem.

1055. 11. Thus saith the *Holy Ghost*, So shall &c.

1056. xxviii; 25, 26, 27. Well spake the *Holy Ghost* by *Esaïas* the Prophet, unto our Fathers, saying; Go unto this People, and say, &c.—and I should heal them.

Viz. *Esaïas*, by the Revelation of the *Holy Ghost*, saw God sitting upon the Throne of his Glory, and heard him saying, Go &c. *Esaï.* vi; 1, 9. See above in N^o 597. Thus *St John* in the Apocalypse, being in the Spirit (*Rev.* i. 10.) saw God sitting upon his Throne, and beheld *Christ* in his Glory: And the words which *Christ* himself spake, (*Rev.* ch. ii, & ch. iii,) are in the very same Chapters said to be what the SPIRIT saith unto the Churches. So here likewise, what *Esaïas* in the Spirit heard God speaking, is said to be spoken by the *Holy Ghost*.

Whatever God speaks, may very properly be said to be spoken by the *Holy Ghost*, because God always speaks to his Prophets by the Inspiration of his *Holy Spirit*: And whatever is spoken by the *Holy Ghost*, may no less properly be said to be spoken by God, because 'tis spoken to the Prophets by That Spirit which God has given them. See my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 182.

It has sometimes been inferred from this Text, that since the words spoken by God to *Esaïas*, are here by *St Paul* said to be spoken by the *Holy Ghost*, therefore God the Father and the *Holy Ghost* are one and the same individual Person. But how inconclusive This Reasoning is, appears from what has been said above, N^o 359, 597, 616; and from *Rev.* xi; 1, 3, where even an inferior Angel is introduced as speaking

speaking in the Person of God : *The Angel stood, saying ; I will give Power unto My two witnesses &c.*

1057. *Rom. viii, 23.* Our selves also, which have the First-fruits of the Spirit.

1058. *I Cor. ii, 13.* Not in the Words which Mans Wisdom teacheth, but which *the Holy Ghost teacheth,*

1059. *vii, 40.* I think also, that I have *the Spirit* of God.

1059*. *xii, 11.* The self-same Spirit, dividing to every Man severally as he willetb.

Thus *Job. iii, 8,* Τὸ πνεῦμα ὅπου θέλει, πνεῖ· *The Wind bloweth, where It listeth ; That is, Not according to the Will of Man, but of God. See Rom. viii, 27.*

1060. *Ephes. iii, 5.* As it is now revealed unto his holy Apostles and Prophets, *by the Spirit.*

1061. *I Tim. iv, 1.* Now *the Spirit* speaketh expressly, that in the latter times &c.

1062. *Heb. iii, 7.* Wherefore, as *† the Holy Ghost saith,* To day &c.

† See N^o 1056.

1063. *ix, 8.* The *Holy Ghost* this signifying, that &c.

1064. *x, 15.* Whereof *the Holy Ghost* also is a Witness to us.

1065. *I Pet. i, 11.* Searching what, or what manner of Time, *the Spirit* of Christ, which was in Them, [*in the Prophets,*] did signify.

See N^o 1209.

1066. *12.* By them that have preached the Gospel unto you, with [*or, by*] *the Holy Ghost* sent down from Heaven.

1067. 2 Pet. i, 21. But Holy Men of God, spake as they were moved by the Holy Ghost.

1068. Rev. i, 10. I was in the Spirit, &c.

1069. ii, 7. He that hath an Ear, let him hear what the Spirit saith unto the Churches.

1070. iv, 2. And immediately I was in the Spirit, &c.

1071. xiv, 13. Yea, saith the Spirit, that they may rest from their Labours.

1072. xvii, 3. So he [the Angel] carried me away in the Spirit into the Wilderness.

1073. xxi, 10. And he carried me away in the Spirit, to &c.

S E C T. III.

The Passages wherein He is declared to be the Sanctifier of all Hearts, and the Comforter and Supporter of good men in the Practice of their Duty.

1074. **M**AT. iii, 11. He shall baptize you, with the Holy Ghost.

1075. Job. iii, 5. Except a man be born — of the Spirit, he cannot enter into the Kingdom of God.

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 186. See also below, in Part II, § 32.

1076. 8. So is every One that is born of the Spirit.

1077. Job.

1077. *Job. xiv; 16, 17.* Another Comforter, — even the Spirit of Truth.

1078. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name.

1079. xv. 26. The Comforter, — the Spirit of Truth.

1080. *Acts vi, 5.* Full of Faith, and of the Holy Ghost.

1081. ix. 31. Walking — in the Comfort of the Holy Ghost.

1082. xi. 24. He was a Good man, and full of the Holy Ghost and of Faith.

1083. xiii. 52. The Disciples were filled with Joy, and with the Holy Ghost.

1084. *Rom. i. 4.* The Spirit of Holiness.
See above, N^o 1013.

1085. v. 5. The Love of God is shed abroad in our Hearts by the Holy Ghost.

1086. viii. 9. Ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

1087. 13. If ye, through the Spirit, do mortify the deeds of the Body.

1088. 14. As many as are led by the Spirit of God, they are the Sons of God.

1089. 15. The Spirit of Adoption, whereby we cry, Abba, Father.

1090. 16. The Spirit it self beareth witness with our Spirit, that we are the children of God.

1091. *Rom.*

1091. Rom. viii, 26. The Spirit also helpeth our Infirmities.
1092. xiv, 17. Righteousness and Peace and Joy in the Holy Ghost.
1093. xv, 13. The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the Power of the Holy Ghost.
1094. 16. Being sanctified by the Holy Ghost.
1095. 1 Cor. iii, 16. Ye are the Temple of God, and the Spirit of God dwelleth in you.
See N^o 66.
1096. vi, 11. But ye are sanctified — by the Spirit of our God.
1097. 19. Know ye not, that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God?
See N^o 66.
1098. xii, 3. No man speaking by the Spirit of God, calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost.
1099. 13. For by One Spirit are we all baptized into one body, — and have been all made to drink into one Spirit.
1100. 2 Cor. i, 22. The Earnest of the Spirit in our Hearts.
1101. iii, 3. Ye are — the epistle of Christ, ministered by us, written not with Ink, but with the Spirit of the living God; not in Tables of stone, but in fleshy tables of the Heart.
1102. vi, 6. By Kindness, by the Holy Ghost, by Love unfeigned, &c.
1103. Gal. v, 5. For we, through the Spirit, wait for the hope of Righteousness, by Faith.

1104. *Gal. v, 16.* Walk in the Spirit, and ye shall not fulfill the Lust of the Flesh.
1105. 22. But the Fruit of the Spirit, is Love, Joy, Peace, &c.
1106. *Eph. v, 9.* The Fruit of the Spirit, is in all Goodness, &c.
1107. 18. Be not drunk with Wine, wherein is Excess; but be filled with the Spirit.
1108. vi, 18. Praying always with all Prayer and Supplication, in the Spirit.
1109. *Phil. i, 19.* This shall turn to my Salvation, through the Supply of the Spirit of Jesus Christ.
1110. ii, 1. If there be any Fellowship of the Spirit.
1111. *Col. i, 8.* Who also declared unto us your Love in the Spirit.
1112. *1 Thes. i, 6.* With Joy of the Holy Ghost.
1113. *2 Thes. ii, 13.* To Salvation, through Sanctification of the Spirit.
1114. *1 Tim. iv, 12.* In Charity, in Spirit, in Faith.
1115. *2 Tim. i, 7.* The Spirit of Power, and of Love, and of a sound Mind.
1116. 14. That good thing which was committed unto thee, keep, by the Holy Ghost, which dwelleth in us.
1117. *Tit. iii, 5.* Saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost.
1118. *1 Pet. i, 2.* Through Sanctification of the Spirit, unto Obedience.
1119. *1 Pet.*

1119. 1 Pet. i, 22. Seeing you have purified your Souls in obeying the Truth through the Spirit.

1120. Jude 20. Praying, in the Holy Ghost.

S E C T. IV.

The Passages, wherein are contained the Other Highest Expressions concerning Him in the New Testament.

1121. *MAT. xii ; 31, 32.* The Blasphemy against the Holy Ghost, shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him ; But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in This World, neither in the World to come.

By the *Holy Ghost* here, 'tis evident cannot be meant the *Person*, but the *Works* of the Holy Ghost : For no reason can be given, why Blasphemy against the *Person* of the Spirit of God, should be more unpardonable, than Blasphemy against the *Person* of the Son of God, or than Blasphemy against the *Person* of God [the Father] himself. But the *Works* of the Spirit, being the greatest and last means of Conviction, that God ever intended to afford men ; the rejecting of them, was consequently the highest Aggravation of Guilt. Further ; it is remarkable, that neither here, nor in any other place of Scripture, is there any mention made of any *SIN* against the Holy Ghost, but only of a *BLASPHEMY* against the Holy Ghost : Which being a contemptuous Reviling of our Saviour's greatest Miracles, than which no stronger Conviction could be offered men ; they who were guilty of This Blasphemy were justly declared incorrigible and unpardonable : Not upon Account of that single Act, but of that
that

that incurable Temper, whereof That Act, in those Circumstances, was an evident Sign; As appears from our Saviour's Similitude in the following Verse, (*ver. 33,*) of a *corrupt Tree* being known by its *Fruit*. Now that This severe declaration of our Saviour, concerned Those only, who *Saw* his Miracles, and obstinately *rejected That greatest Evidence* of his Mission, and maliciously *ascribed them to the Power of the Devil*; appears likewise, from what *St Mark* adds, *ch. iii, 30*, that he spake this, *B E- C A U S E they said, he hath an unclean Spirit*. And forasmuch as Many even of the *Pbarisees themselves*, who were at all times our Saviour's greatest Enemies, (and whom he here mentions as having *spoken against the Son of Man,*) did yet repent afterwards, and were baptized; and it does not appear that Any, who offered themselves, were ever rejected from Baptism; 'tis not improbable but This severe declaration was meant only against *These Particular Pbarisees*, whose incorrigible Malice discovered it self in *This particular Blasphemy* against so evident a Miracle, and to whom therefore our Saviour might judiciously resolve to afford no further means of Conviction: And then, the Meaning of the words will be explained by those parallel places, *Job. x, 26*, and *ch. viii; 21, 24*. *Ye are not of my Sheep; — ye shall die in your Sins.*

See my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 189.*

1122. *Luke i, 35.* The Holy Ghost, — the Power of the Highest.
See N^o 1001.

1123. *John xiv, 17.* The Spirit of Truth, whom the World cannot receive.

1124. *xv, 26.* The Spirit of Truth, which proceedeth [*ἐκ τοῦ πατρὸς, ὁ ὢν ἀληθὴς, ὁ ὢν μετὰ τὸν πατέρα, ὁ ὢν ἐν τῷ κόλπῳ τοῦ πατρὸς*] from the Father.

1125. *John*

1125. *John xvi. 13. He will guide you into All Truth.*

1126. *Acts v; 3, 4. — to lie to the Holy Ghost : — Thou hast not lied unto Men, but unto God.*

See N^o 66 ; and my *Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 73.*

1127. *vii, 51. Ye do always resist the Holy Ghost.*

1128. *xv, 28. It seemed good to the Holy Ghost, — to lay upon you no greater Burden.*

1129. *1 Cor. ii; 10, 11. But God hath revealed them unto us by his Spirit : For The Spirit searcheth all things, yea, the deep things of God.*

For what man knoweth the things of a man, save the Spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God. [See N^o 1173.]

† The Mysteries of the Gospel, mentioned *Rom. xvi, 25. Ephes. i, 9 : and iii; 3, 5, 9. Col. i, 26.*

The God here spoken of, as revealing things by his Spirit ; is evidently the God and Father of all. For no one ever yet said, that the Trinity reveals things by his Spirit. If any one therefore would infer from This Text, that the Spirit of God here mentioned, (that is, of the Father,) is the God himself, (that is, the Father himself,) whose Spirit he is ; as much as the Spirit of a Man, is the Man himself : He must then of necessity understand this whole Passage, not concerning the Holy Ghost at all, but concerning the Person of the Father inspiring men himself.

But the evident Meaning of the Apostle is ; that, as no man knows or can make known to Another the Thoughts of a Man, but either the Man himself, or He to whomsoever the Man will discover them : so no one knows or can make known to Others the Thoughts of God, but either God himself, or He to whomsoever God reveals them by his Spirit.

Sect. 4. concerning the H. Ghost in the N. Test. 215

1130. 1 Cor. iii, 16. Ye are the Temple of God, and the Spirit of God dwelleth in you.

See N^o 66.

1131. vi, 19. Know ye not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God?

See N^o 66.

1132. 2 Cor. iii; 17, 18. The Lord is That Spirit; and where the Spirit of the Lord is, there is Liberty.

But we all with open Face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.

The Meaning of this whole passage, is This, The Lord is That Spirit; that is, Christ (or the Gospel of Christ) is the true Intent and Spirit (in opposition to the dead Letter and Burdensome Rites) of the Law: And we all, that is, we Christians, (in opposition to the Jews, who have still the Veil of Ignorance over their Face,) beholding with open Face (that is, clearly and distinctly, not in Types and Shadows,) the glory of the Lord; are changed into the same Image, from glory to glory; as by the Spirit of the Lord. These last words [*καὶ ὡς τὸ πνεῦμα τοῦ κυρίου*], are very ambiguous, and may equally signify either [as by the Lord the Spirit,] or [as by the Lord (the Giver of) the Spirit,] or [as by the Spirit of the Lord.] Which last rendering, is followed by our Translators, and is most agreeable to the Sense of the place, and to the Tenour of Scripture.

See my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 192.

1132*. Heb. ix, 14. Who through the † eternal Spirit, offered himself without Spot to God.

† In some Copies, the Holy Spirit. See also N^o

1241.

1133. 1 Pet.

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1133. 1 *Pet.* i, 12. That have preacht the Gospel unto you, with the *Holy Ghost* sent down from Heaven; which things the *Angels* desire to look into.

1134. iii, 18. Christ ——— being ——— quickned by † the *Spirit*.

† By the *Power of the Father*, *Luke* i, 35. See N^o 1013 & 260 & 1169.

1135. iv, 14. The *Spirit of Glory* and of *God*.

1136. 1 *Joh.* v, 6. Because the *Spirit* is *Truth*.

1137. *Rev.* xxii, 17. And the *Spirit*, and the *Bride* say, Come &c.

S E C T. V.

The Passages, wherein is declared what Honour or Worship is due to Him; and how his good Motions ought diligently to be obeyed, and not resisted.

1138. **MAT.** xxviii, 19. Baptizing them in the Name — of the *Holy Ghost*.

See N^o 1211; and my *Commentary on 40 select Texts*, in *Answer to Mr. Nelson*, p. 204.

1139. *Act.* v, 9. How is it, that ye have agreed together to tempt the *Spirit of the Lord*.

1140. vii, 51. Ye do always resist the *Holy Ghost*.

1141. *Rom.* ix, 1. My *Conscience* also bearing me witness in the *Holy Ghost*.

See N^o 697, 167, 707, 735.

1142. *Rev.*

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1142. *Rom. xv, 30. I beseech you, brethren, for the Love of the Spirit.*

1143. *2 Cor. xiii, 14. The Communion of the Holy Ghost, be with you all, Amen.*

1144. *Ephes. iv, 30. And grieve not the Holy Spirit of God.*

1145. *1 Thes. v, 19. Quench not the Spirit.*

1146. *Heb. x, 29. And hath done despite unto the Spirit of Grace.*

1146*. *Jude 20. Praying, in the Holy Ghost.*

1147. *Rev. i, 4. Grace be unto you and Peace — from the Seven Spirits which are before his Throne.*

Whether This be meant of the *Holy Ghost*, is not agreed by Interpreters. See N^o 1250.

S E C T. VI.

The Passages wherein it is declared that He is Subordinate to the Father, derives his Being from Him, is Sent by Him, and acts in all things according to his Supreme Will and Pleasure.

1148. **M**AT. iii, 16. *The Spirit of God. And frequently in other places.*

1149. *xii, 18. I will put my Spirit upon him.*

1150. *Luke xi, 13. How much more shall your heavenly Father give the Holy Spirit, to them that ask him?*

1151. *Job. iii, 34. God giveth not the Spirit by measure unto him.*

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1152. *Job.*

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1152. *Job. xiv; 16, 17.* And I will pray *the Father*, and he shall give you another Comforter — even *the Spirit* of Truth.

1153. 26. *The Holy Ghost*, whom the *Father* will send in my Name.

1154. xv, 26. Whom I will send unto you from the *Father*; even *the Spirit* of Truth, which proceedeth from the *Father*.

1155. xvi, 13. He shall not speak of himself; but whatsoever he shall hear, That shall he speak.

1156. *Acts i; 4, 5.* Wait for *the Promise of the Father*: — ye shall be baptized with the *Holy Ghost*, not many days hence.

1157. ii, 17. Saith *God*, I will pour out of my Spirit upon all Flesh.

1158. 18. I will pour out, in those days, of my Spirit.

1159. 33. Having received of the *Father* the *Promise* of the *Holy Ghost*.

1160. 38. Ye shall receive the *Gift* of the *Holy Ghost*.

1161. v, 32. The *Holy Ghost*, whom *God* hath given to them that obey him.

1162. viii, 18. The *Holy Ghost* was given.

1163. 19, 20. The *Holy Ghost*, — the *Gift* of *God*.

1164. x, 38. *God* anointed *Jesus* — with the *Holy Ghost*.

1165. 45. Was poured out the *Gift* of the *Holy Ghost*.

1166. xi, 17. *God* gave them the like *Gift* [of the *Holy Ghost*.]

1167. xv, 8. *God* — giving them the *Holy Ghost*.

1168. *Rom*

1168. Rom. v. 5. By the Holy Ghost, which is given unto us,

1169. viii. 11. If the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Christ from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.

1170. 15. Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

1171. 26. The Spirit itself maketh Intercession for us.

1172. 27. He that searcheth the Hearts, knoweth what is the * Mind of the Spirit; because he maketh intercession for the Saints, according to the Will of God. [Gr. *αὐτὸς ἐν ἡμῶν*, intercedes with God.]

* Note; these words, *φρόνημα τοῦ ἁγίου πνεύματος*, the Mind of the Spirit, compared with ver. 26, are a strong Argument for the real Personality of the Holy Ghost.

1173. 1 Cor. ii. 10, 11, 12. But God hath revealed them unto us by his Spirit: For the Spirit searches all things, yea, the deep things of God.

For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but * the Spirit of God.

Now we have received, not the ‡ Spirit of the World but the Spirit ** which is of God, that we might know the things that are freely given to us of God.

† The mysteries of the Gospel, mentioned Rom. xvi. 25. Ephes. i. 9, and ch. iii. 3, 5, 9. Col. i. 26.

* See No. 1129.

‡ Note: These phrases, the Spirit of the World, and the Spirit of God, seem to be sometimes used figuratively, as signifying only mens good or bad disposition of Mind, according as they are influenced by the World, or by Religion. Thus the Spirit of Fear, and of Love, 2 Tim. i. 7. See also 1 Job. iv. 1, 2, 3; Every Spirit; Spirit of God; Spirit of Antichrist, &c.

** *Τὸ ἐκ τοῦ θεοῦ*, which is (or cometh) from God.

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1174. 1 Cor. vi. 19. Know ye not, that your Body is the Temple of the *Holy Ghost*, which is in you, *which ye have of God*.
See N^o 66.

1175. xii; 6, 7, 8, 9. It is the same God, which worketh all in all.

But the Manifestation of *the Spirit* is given to every man to profit withal.

For to one is given *by the Spirit*, [Gr. *αὐτῷ τοῦ πνεύματος* through the Spirit, viz. given of God by the Spirit,] the word of Wisdom: To another the word of Knowledge *by the same Spirit*, [Gr. *αὐτῷ τὸ αὐτὸ πνεῦμα*, according to (the operation of) the same Spirit.]

To another, Faith, *by the same Spirit*, [Gr. *ἐν τῷ αὐτῷ πνεύματι*, in the same Spirit,] &c.

See N^o 1228.

1176. 2 Cor. i; 21, 22. God, who hath also sealed us, and given the Earnest of *the Spirit* in our Hearts.

1177. v. 5. God, who hath also given unto us the Earnest of *the Spirit*.

1178. vi; 4, 6, 7. In all things approving our selves as the Ministers of God, — by the *Holy Ghost*, — by the Power of God.

1179. Gal. iv. 6. God hath sent forth the Spirit of his Son into your Hearts.

See N^o 1153, 1154, 1199, 1202, 1204.

1180. Ephes. i, 13. Ye were sealed with *that Holy Spirit of Promise*.

Viz. The Promise of the Father; Luke xxiv, 49; Acts i, 4; and ii, 33.

1181. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you *the Spirit* of Wisdom and Revelation.

1182. ii, 18. Through Him We Both have an Access, by *one Spirit*, unto the Father.

1183. Ephes.

1183. *Ephes. iii. 16.* That *He* would grant you ——— to be strengthened with Might, *by his Spirit.*

1184. *iv; 4, 5, 6.* There is ——— *One Spirit,* ——— *One Lord;* ———

One God and Father of all, who is *above all.*

See *Observations on Dr. Waterland's Second Defense of his Queries, Observ. I, pag. 17. And Observ. II and III.*

1185. *30.* And grieve not the *Holy Spirit* of God, *whereby* [*Gr. ἐν ᾧ, in or with which*] *ye are sealed* [*viz. God has sealed you, See N^o 43 & 1176,*] unto the day of Redemption.

1186. *1 Thes. iv, 8.* God, who hath also given unto us *His Holy Spirit.*

1187. *2 Thes. ii, 13.* God hath ——— *chosen* you to Salvation, *through Sanctification of the Spirit.*

1188. *2 Tim. i, 7.* God hath ——— *given us the Spirit* ——— of Power, and of Love, and of a sound Mind.

1189. *Tit. iii; 4, 5, 6.* The Kindness and Love of God + our Saviour ——— appeared.

—— *He saved us by the* ——— *renewing of the Holy Ghost.* Which *He shed* on us abundantly through Jesus Christ our Saviour.

+ See N^o 244.

1190. *Heb. ii, 4.* God also bearing them witness, both with Signs and Wonders, and with divers Miracles and Gifts of the *Holy Ghost,* according to *his own Will.*

1191. *vi, 4.* And have tasted of the *heavenly Gift,* and were made partakers of the *Holy Ghost.*

1192. *ix, 14.* Who, *through the + Eternal Spirit,* offered himself without spot to God.

+ In some Copies, *the Holy Spirit.*

Some, by the *eternal Spirit;* here understand the *ὁ γὰρ* himself.

1193. 1 *Pet.* i, 12. With the Holy Ghost *sent down* from Heaven.

k 1194. 1 *Joh.* ii, 20. But ye have *an Unction* from the Holy One.

1195. iii, 24. By *the Spirit*, which He hath given us.

1196. iv, 13. Because He hath given us of *his Spirit*.

1197. v, 6. And it is *the Spirit* that beareth witness.

See N^o 302.

S E C T. VII.

The Passages wherein He is represented as being Subordinate to the Son, being His Spirit, and sent or given by Him.

1198. *MAT.* iii, 11. He shall baptize you with *the Holy Ghost*.

1199. *Joh.* vii, 39. The *Holy Ghost* was not yet given, because that *Jesus* was not yet glorified.

1200. xv, 26. The Comforter, — whom I will send unto you.

See N^o 1153, 1154, 1204.

1201. xvi, 7. I will send him unto you.

See N^o 1153, & 1154.

1202. 14, 15. He shall glorify Me; For He shall receive of mine, and shall shew it unto you.

All things that the Father hath, are mine; Therefore said I, that He [viz. *the Spirit*] shall take of mine, and shall shew it unto you.

1203. *Joh.*

1203. *Job. xx, 22.* He *breathed* on them, and saith unto them, *Receive ye the Holy Ghost.* 64.9.

1204. *Acts ii, 33.* Having received of the Father the Promise of the *Holy Ghost*, He hath shed forth This &c.

1205. ix, 17. The Lord, even *Jesus*, — hath sent me, that thou mightest — be filled with the *Holy Ghost*.

1206. *Rom. viii, 9.* The Spirit of God: — the Spirit of *Christ*.

See and compare N^o 1153, 1154, 1199, 1202, 1204.

1207. *Gal. iv, 6.* God hath sent forth the *Spirit of his Son* into your Hearts.

See N^o 1153, 1154, 1199, 1202, 1204.

1208. *Phil. i, 19.* Through — the supply of the *Spirit of Jesus Christ*.

1209. 1 *Pet. i, 11.* Searching what, or what manner of Time, + the *Spirit of Christ* which was in them, did signify.

+ It is ambiguous whether the *Holy Ghost* be here called the *Spirit of Christ* upon the same Account as in the foregoing Texts, or upon Account of his *revealing* before-hand to the Prophets the Coming of *Christ*.

C H A P. IV.

The Passages, wherein the Three Persons of the ever-blessed Trinity, are All mentioned together.

1210. **M**AT. xii, 28. I cast out Devils by the Spirit of God.

1211. xxviii; 18, 19. All Power is given unto me in Heaven and in Earth.

Go ye Therefore, and teach all Nations, baptizing them † in the Name of the Father, and of the Son, and of the Holy Ghost.

† In the Name of the Father, who originally gave That Power; In the Name of the Son, to whom That Power is given; And in the Name of the Holy Ghost, by whom (by whose more immediate Operation and Influence) Our Lord exercises That Power. See No 1228.

In the Name of the Father, as the * Creator and Supreme Lord of all things: In the Name of the Son, as the Redeemer of Mankind by his Blood, (see Rom. vi, 3 &c.) And in the Name of the Holy Ghost, as the Inspirer of the Prophets and Apostles, the Distributer of all Spiritual Gifts, and the Sanctifier of all Hearts.

* ὁ θεὸς πατὴρ παντοκράτωρ, ποιητὴς. &c. God, the Father, Supreme over all, The Maker of all things; As it is in the Creed. Or, as Justin Martyr expresses it, ἐν ὀνόματι τοῦ πατρὸς ἑὸν, καὶ υἱοῦ, καὶ ἁγίου. They are baptized in the Name of God the Father and Supreme Lord of All, &c. Apol. 2. And indeed all the ancient Creeds, are but Paraphrases upon This Text.

Into

Into the Name of the Father, (saith Eusebius) and of the Son, and of the Holy Ghost. The Father bestowing the Grace, as the Original Author: The Son being the Minister of it: And the Holy Ghost,

the Comforter, being the immediate Distributer of it.

See N^o 768; and my Commentary on 40 select Texts, in Answer to Mr. Nelson, p. 204.

Ἐν τῷ ὀνόματι τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος τοῦ μὲν πατρὸς ἀποδιδόντος, καὶ διευκρινίζοντος χάριν τοῦ δὲ υἱοῦ ταύτης διανεμίζοντος, δηλαδὴ τῷ παρακλήσαντι, αὐτοῦ ὄντι τοῦ παρακλημένου. De Ecclef. Theolog. lib. 3.

1212. Luke i, 35. The Holy Ghost — the Power of the Highest shall overshadow thee; therefore — shall be called the Son of God.

See N^o 1001.

1213. Job. xiv; 16, 17. And I will pray the Father, and he shall give you — the Spirit of Truth.

1214. 26. The Holy Ghost, whom the Father will send in my Name. 722

1215. xv, 26. I will send unto you, from the Father, — the Spirit of Truth.

1216. Acts. ii, 33. [Jesus] being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost.

- 1216*. v; 31, 32. Him [viz. Jesus,] hath God exalted, —; and we are his witnesses, — and so is also the Holy Ghost, whom God hath given to them that obey him.

1217. vii, 55. He being full of the Holy Ghost, — saw the Glory of God, and Jesus standing on the right hand of God.

1218. x, 38. God anointed Jesus of Nazareth with the Holy Ghost.

1219. Rom.

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1219. *Rom. i; 1, 3, 4.* The Gospel of God, ——— concerning his Son *Jesus Christ* our Lord, ——— declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead.

1220. v; 5, 6. The Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us; For ——— Christ died for the ungodly.

1221. viii, 9. The Spirit of God, ——— of Christ.

1222. 11. The Spirit of Him that raised up Jesus from the dead.

1223. xv; 15, 16. Because of the grace that is given to me of God.

That I should be the Minister of *Jesus Christ* to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

1224. 18, 19. Those things which Christ ——— wrought, ——— through mighty Signs and Wonders, by the Power of the Spirit of God.

1225. 30. I beseech you, brethren, for the Lord *Jesus Christ's* sake, and for the Love of the Spirit, that ye strive together with me in your Prayers to God for me.

1226. 1 Cor. vi, 11. In the Name of the Lord *Jesus*, and by the Spirit of our God.

1227. xii, 3. No man speaking by the Spirit of God, calleth *Jesus* accursed; and no man can say that *Jesus* is the Lord, but by the Holy Ghost.

1228. 4, 5, 6. There are diversities of Gifts, but the same SPIRIT.
And there are differences of Administrations, but the same LORD.

And

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And there are diversities of Operations, but it is the same GOD, which worketh a'l in all.

The Sense of This Text is well expressed in Irenæus's brief Summary of a Christian's Belief; In One God, the Supreme Gover-

nour over All, Of whom are all things; ——— And in the Son of God, Jesus Christ our Lord, by whom are all things; ———

And in the Spirit of God, which hath in every Generation manifested unto Men the Dispensations both of the Father and the Son, according to the Will of the Father.

This Passage is likewise well commented upon by Athanasius: The Spirit (saith he) is not without the Word; but being in the Word, it is, through Him, in GOD. So that all Gifts are given by the Three Persons. For in the distribution of Gifts, as the Apostle writeth to the Co-

rintians, 'tis the same Spirit, 'tis the same Lord, and 'tis the same GOD, which worketh all in all. Namely, the FATHER

himself, through the Word, in the Spirit, worketh and giveth all things.

And again: GOD (saith he) both framed all things by his Son, and in (or with) his Spirit;

and in the same manner upholds and preserves them.

Εἰς ἓνα Θεὸν παντοκράτορα, ἐξ
ὃ τοῦ πάντα. ——— ὃς ἐστὶν
ὁ υἱὸς τοῦ Θεοῦ Ἰησοῦ Χριστοῦ ὁ
κύριος ἡμῶν δι' ὃ τοῦ πάντα. ———
καὶ ἐστὶν τὸ πνεῦμα τοῦ Θεοῦ, τὸ τὰς
οἰκονομίας πατρὸς τοῦ καὶ υἱοῦ
ἐκποσάτων κατ' ἐκείνην γυναικὶν ἐν
τοῖς ἀνθρώποις, καθὼς βούλονται ὁ
πατὴρ. Lib. 4. cap. 62.

Οὐ γὰρ οὗτος ἐστὶ τοῦ Λόγου τὸ
Πνεῦμα· ἀλλ' ἐν τῷ Λόγῳ ὢν,
ἐν τῷ Θεῷ δι' αὐτοῦ ἐστὶν. Ὡς
καὶ τὰ χαρίσματα ἐν τῇ τριάδι
διδοῦσιν. Ἐν γὰρ τῇ τριάτι διδο-
εῖται, ὡς κοινῶς γινώσκουσι, τὸ
αὐτὸ πνεῦμα μὲν, καὶ ὁ αὐτὸς Κύ-
ριος, καὶ ὁ αὐτὸς Θεὸς ἐστὶν ὁ ἐν-
εργῶν τὰ πάντα ἐν πάντιν. Αὐτὸς
γὰρ ὁ Πατὴρ, διὰ τοῦ Λόγου, ἐν
τῷ Πνεύματι, ἐνεργῶν καὶ δίδων
τὰ πάντα. Epist. 1. ad Serap.
de Spiritu Sancto.

Διὰ γὰρ οὗτοῦ ὃ ἐν πνεύματι καὶ
πάντα ὁ Θεὸς ὃς συνετίετο καὶ
συνέχευεν ἀφ' ἀρχῆς, συνετα Sa-
bellianos.

And again : *When all things* (saith he) *are done By God, Through Christ, in the Holy Spirit ; I see the undivided Operation of the Father, the Son, and the Holy Spirit : Yet do I not therefore so confound together, him by whom, and him through whom, and him in whom All is worked ; as to be forced to run the Three Persons into One.*

And again : *There is* (saith he) *but one Divinity, [Gr. one sort of Divinity,] which is also in the Word : and ONE GOD, which is THE FATHER ; existing of Himself, as being Over All ; and manifesting himself in the Son, as being Through All ; and in the Spirit, as working in All through the Word and by the Spirit.*

In plainer Words, the Meaning is ; *GOD* does all things, by his Son, and by his Spirit.

1229. 2 Cor. i ; 21, 22. Now he which stablisheth us with you in Christ, and hath anointed us, is God :

Who hath also sealed us, and given the Earnest of the Spirit in our Hearts.

1230. iii, 3. The epistle of Christ, ——— written ——— with the Spirit of the living God.

1231. xiii, 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amen.

1232. Gal.

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1232. *Gal. iv. 6.* God hath sent forth the Spirit of his Son into your Hearts.

See N^o 1153, 1154, 1199, 1202, 1204.

1233. *Ephes. i. 17.* That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation.

1234. ii. 18. For through Him [Christ,] we Both have an Access, by one Spirit, unto the Father.

1235. 21, 22 ——— in the Lord.
In whom you also are builded together, for an Habitation of God, through the Spirit.

See N^o 66.

1236. iv; 4, 5, 6. There is ——— One Spirit, ———
One Lord ———

One God and Father of all, who is above All.

See N^o 10 & 1228. See also my Commentary on 40 select Texts in Answer to Mr. Nelson, pag. 95. Also, Observations on Dr. Waterland's Second Defense of his Queries, Observ. I. pag. 17. And Observat. II and III.

1237. 2 Thes. ii; 13, 14. We are bound to give thanks alway to God for you ——— because God hath ——— chosen you to Salvation through Sanctification of the Spirit, and belief of the Truth;

Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

1238. 2 Tim. i; 7, 8. God hath not given us the Spirit of Fear, but of Power and of Love and of a sound Mind;

Be not thou therefore ashamed of the Testimony of our Lord.

1239. Tit. iii; 4, 5, 6. The Kindness and Love of God † our Saviour ——— appeared :

——— He saved us by the ——— renewing of the Holy Ghost;

Which he shed on us abundantly, through Jesus Christ our Saviour.

† See N^o 244.

1240. Heb

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1240. *Heb. ii* ; 3, 4. Which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him ; God also bearing them witnesses, — with diverse Miracles and Gifts of the Holy Ghost, according to his own Will.

1241. ix, 14. How much more shall the Blood of Christ, who through the † eternal Spirit offered himself without spot to God, purge your Conscience from dead works to serve the Living God ?

† In some Copies, the Holy Spirit.

Some, by the eternal Spirit, here understand the *λογος* himself.

1242. 1 *Pet. i*, 2. Elect according to the Fore-knowledge of God, the Father ; through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.

1243. iii, 18. For Christ also hath once suffered for Sins, — that he might bring us to God, being — quickened by the Spirit.

1244. iv, 14. If ye be reproached for the name of Christ, happy are ye ; For the Spirit of glory and of God resteth upon you.

1245. 1 *Joh. iv* ; 2, 3. Hereby know ye the Spirit of God : every Spirit, that confesseth that Jesus Christ is come in the flesh, is of God :

And every Spirit, that confesseth not that Jesus Christ is come in the flesh, is not of God.

1246. 13, 14. Because he hath given us of his Spirit :

And we have seen and do testify, that the Father sent the Son to be the Saviour of the World.

1247. v ; 5, 6. He that believeth that Jesus is the Son of God :

—— And it is the Spirit that beareth witness, because the Spirit is Truth.

1248. 1 *Joh.*

1248. I Job. v; 7, 8. For There are Three that bear Record [in Heaven; the Father, the Word, and the Holy Ghost; and these Three are * One. And there are Three that bear Witness in Earth,] the Spirit, and the Water, and the Blood; and these Three agree in One.

* Not [*Et, unus*] One and the same Person; but [*et, unum*] One and the same Thing in Effect; One and the same Testimony. Though it ought not indeed to be concealed, that the whole Passage here printed in a different character, since it has never yet been proved to be found in the Text of ANY Greek Manuscript, before the invention of Printing; nor in the Text of Any Antient Version; nor was cited by † any of the numerous Writers in the whole Arian controversy; ought not to have much stress laid upon it in any Question. And the Sense of the Apostle is very complete without it, according to the following Reading of All the Greek MSS and antient Version: *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? This is he that came* [that was declared and manifested to be the Son of God,] *by Water and Blood, [by Water, at his Baptism, when there came a Voice from Heaven, saying, This is my beloved Son: And by Blood, viz. by his Death and Resurrection:] — And it is the Spirit* [the Gifts of the Holy Ghost, and the Power of Miracles granted to the Apostles,] *that beareth Witness; because the Spirit is Truth. For there are Three that bear record; the Spirit, the Water, and the Blood; and these Three agree in one, [or, as some Antient Writers read the Text, These Three are One, viz. One Testimony, that Jesus is the Son of God.]*

† For by no Greek Father (in any genuine work) was it ever cited at all, either before or after the Council of Nice; though many of them quote the words immediately foregoing and following: Nor by any of the Latins, before St. Jerom: The passage acknowledged

ledged by some out of *Tertullian*, being plainly not the Words of this Text, but of that Author himself; and the passage out of *Cyprian*, being only a mystical Interpretation of the 8th Verse; as is more than probable, as well from the express Testimonies of *Eucherius*, and *Facundus*, referred to by Dr. *Mills*, as from the Text's being wanting in all, even the Latin Copies, both before and long after *Cyprian's* time. And even in the first *English Bibles* after the Reformation, in the time of *Henry the 8th* and *Edward the 6th*, it was printed in a different Character, to signify its being wanting in the Original. Which Distinction came afterwards to be neglected. And as to the *Greek Manuscripts*, that it has never yet been proved to be found in the Text of *ANY ONE* of them, elder than the Invention of Printing; see my *Commentary on 40 select Texts in Answer to Mr. Nelson*, p. 206; and my Letter to Dr. *Wells*, p. 43: And Dr. *Mills's* Dissertation upon the place, compared with p. 117 of his *Prolegomena*, and with Mr. *Emlyn's Full Inquiry into That Text*, 1 Joh. v. 7; with the *Defenses* of it: Wherein this whole matter is learnedly and decisively discussed.

1249. Jude 20, 21. Praying in the *Holy Ghost*;
Keeping your selves in the Love of God, looking for the Mercy of our Lord *Jesus Christ* unto eternal Life.

1250. Rev. i; 4, 5. From Him which is and which was and which is to come, and from the † seven Spirits which are before his Throne;

And from *Jesus Christ*, who is the faithful Witness.

† Whether This be meant of the *Holy Ghost*, is not agreed upon by Expositors. Compare 1 Tim. v, 21, *I charge thee before God, and the Lord Jesus Christ, and the Elect Angels.*

1251. 9, 10. For the Word of God, and for the Testimony of *Jesus Christ*.

I was in the Spirit, &c.

From All these Passages, it appears beyond contradiction, that the Words [*God*] and [*the Father*,] not [*God*] and [*the Three Persons*] are always used in Scripture as Synonymous Terms.



THE
Scripture - Doctrine
OF THE
TRINITY.
PART II.

Being the foregoing DOCTRINE set forth at large, and explained in more particular and distinct Propositions.

§ I.



HERE is *One* * Supreme Cause and Original of Things; *One* simple, uncompounded, undivided, *intelligent Agent*, or ** *Person*; who is the † Alone Author of all Being, and the ‡ Fountain of all Power.

This is the *Great Foundation* of all Piety; the *First Principle* of *Natural Religion*, and every where supposed in the *Scripture-Revelation*. And the Acknowledgment of This Truth in our Faith and Worship, is the *First and Great Commandment*, both in the Old Testament, and in the New. See, in *Part I*, the Texts N^o 1 — 532.

* See beneath, § 7.

T

** For,

** For, *Intelligent Agent*, is the proper and adequate Definition of the word, *Person*; nor can it otherwise be understood with any distinct Sense or Meaning at all.

† See beneath, § 12, 20, & 35.

‡ See beneath, § 6.

§ II.

With This First and Supreme Cause or Father of all Things, there has existed * from the Beginning, a Second divine † Person, which is his Word or Son.

See the Texts, N^o 567, 568, 569, 574, 584, 586, 588, 591, 607, 612, 619, 638, 641, 658.

* See beneath, § 15.

† See beneath, § 18.

§ III.

With the Father and the Son, there has existed ‡ from the Beginning, a Third divine † Person, which is the Spirit of the Father and of the Son.

See the Texts, N^o 1124, 1129, 1132*, 1148.

‡ See beneath, § 21.

† See beneath, § 19.

§ IV.

What the proper Metaphysical Nature, Essence, or Substance of any of these divine Persons is, the Scripture has nowhere at all declared; but describes and distinguishes them always, by their PERSONAL Characters, Offices, Powers, and Attributes.

See beneath, § 13 & 22, and the Notes on § 25.

All Reasonings therefore, (beyond what is strictly demonstrable by the most evident and undeniable Light

§ 5. *The Father Alone Self-existent.* 235

Light of Nature,) deduced from their *supposed* metaphysical Nature, Essence or Substance; instead of their PERSONAL Characters, Offices, Powers and Attributes delivered in Scripture; are uncertain and at best but probable Hypotheses.

§ V.

The Father Alone is Self-existent, Undeived, Unoriginated, Independent. He alone is of None, either by Creation, Generation, Procession, or Any other way whatsoever.

See the Texts, N^o 8, 13, 339, 361, 372, 385, 393, 411.

Also N^o 413, 414, 416, 417, 419, 425, 427, 431, 583, 798.

See beneath, § 12, & 20, & 34, & 40.

§ VI.

The Father is the Sole Origin of all Power and Authority, and is the Author and Principle of whatsoever is done by the Son or by the Spirit.

See the Texts, N^o 756 — 995, 1148 — 1197.

See beneath, § 35, 36, 37 & 41.

Notes on § 6.

All antient Christian Divinity (says Valesius,) ascribed the MONARCHY to God the Father, teaching that the Son and Spirit ministred and distributed.

Vetus omnis Christianorum Theologia Deo tantum Patri MONARCHIAM attribuit, Filio vero & Spiritui Sancto oimopotentem, id est, administrationem & dispensationem. Valesij

Not. ad Euseb. 2. 5. 6.

See Observations on Dr. Waterland's Second Defense of his Queries; Observat. II and III.

236 *The Father Alone Supreme over All.* § 7.

§ VII.

The *Father Alone*, is, in the highest, strict, proper, and absolute Sense, *Supreme over All*.

See the Texts, N° 337, 342, 343, 345, 346, 347, 348, 349, 350, 357, 360, 361, 363, 364, 365, 372, 380, 382, 382*, 389, 393, 398, 411, 414, 415, 416, 417, 420, 425, 426, 427, 428, 429, 432, 433, 434, 435, 436, 440.

See beneath, § 34 & 40.

§ VIII.

The *Father Alone*, is, absolutely speaking, the * *God of the Universe*; the † *God of Abraham, Isaac and Jacob*; the ‡ *God of Israel*; of *Moses*, of †† *the Prophets and Apostles*; and the ** *God and Father of our Lord Jesus Christ*.

* See the Texts, N° 337, 357, 361, 363, 365, 372, 380, 382*, 393, 411, 414, 415, 416, 417, 418, 421, 423, 424, 425, 427, 428, 429, 432, 434, 435, 436, 439, 440.

† N° 356.

‡ N° 338.

†† N° 441.

** N° 18 — 336, 767, 854, 894, 904, 911, 917, 922, 935, 950-974, 989, 991; and the Note on 542.

See also the Passage cited below in § 9, from *Irenaeus*, lib. 2. c. 55.

§ IX.

The Scripture, when it mentions the *One God*, or the *Only God*, always means the *Supreme Person of the Father*.

See the Texts, N° 1 — 17.

See beneath, § 39.

Notes

Notes on § 9.

The Reason is ; because the Words, *One* and *Only*, are used, by way of *Eminence*, to signify Him who is *absolutely Supreme, Self-existent, and Independent* ; which Attributes are *Personal*, and evidently impossible to be communicated from one Person to another.

Wherefore, not only the Scripture, but also the Ecclesiastical Writers in all Antiquity, do thus speak.

Have we not, (says *Clemens Romanus*,) One God, and one Christ, and one Spirit ?

Οὐχὶ ἓν θέν ἔχοντες, καὶ ἓν Χριστόν, καὶ ἓν πνεῦμα ; *Ad Cor. 1.*

And *Ignatius* : There is (saith he) One God, who hath manifested himself by his Son *Jesus Christ*, who is his eternal Word : Or, (as it is in the larger Copy of the same epistle,) There is One God, Supreme over all, who hath manifested himself by his Son *Jesus Christ*, who is his Word ; not a word spoken forth, but Substantial ; For he is not the Sound of an articulate Voice, but a Substance begotten by the divine Power.

Ὅτι εἰς θεός ἐστι ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ υἱοῦ αὐτοῦ, ὃς ἐστιν αὐτοῦ λόγος αἰδιόθεος. *Ad. Magnes. epist. contrahier.*

Ὅτι εἰς θεός ἐστι ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ υἱοῦ αὐτοῦ, ὃς ἐστιν αὐτοῦ λόγος, ὃς ἰσότης, ἀλλ' οὐσιώδης ἐστὶν ἐν ἀληθείᾳ ἐν ᾧ θεὸς φάνηκεν, ἀλλ' ἐνεργίας θεοῦ καὶ οὐσία γυναικός. *Ibid. epist. largior sine interp.*

And *Justin Martyr* : If ye had considered (says he) the things spoken by the Prophets, ye would not have denied Christ to be God, who is the Son of the Only and unbegotten and ineffable God.

Ἐὰν ἐνέμενται τὰ προφητῶν ὡς ἐπεφάνη, οὐκ ἂν ἐπαρνησάμενοι αὐτὸν εἶναι θεόν, ὃς μόνος ἐστὶν ὁ ἀγεννητός Θεὸς ὡς ἐστίν. *Dial. cum Tryph.*

And Irenæus : St John (says he) preached One God Supreme over All, and One Only-begotten Son Jesus Christ.

Again : The Church dispersed over all the World, has received from the Apostles This Belief, in One God the Father, Supreme over All, and in One Lord Jesus Christ &c.

Again : We hold fast the Rule of Truth, which is, that there is One God, Almighty ; [Gr. παντοκράτωρ, Supreme over All ;] who created all things by his Word. — This is the Father of our Lord Jesus Christ.

Again : This God, is the Father of our Lord Jesus Christ ; and of Him it is, that St Paul the Apostle declares, There is One God, even the Father, who is above All, and through all, and in us all.

Again : Our Lord acknowledges one Father ; and that He is the God over All.

Again : The One only God, the Creator, who is above all Principality, Do-

Τὸ ὃ Ἰωάννην ἦν θεὸς παντοκράτωρ, καὶ ὁ ἄνα μόνωτος Χριστὸς Ἰησοῦν ὑπακούωντος. lib. 1. c. 1.

Ἡ ἡ ἐκκλησία — καὶ ὅλης τῆς οἰκουμένης — διαπαρέμνη, παρὰ ἀποστόλων — παραλαβοῦσα τὴν εἰς Ἐσθ θείαν πίστιν πᾶσα παντοκράτωρ — πᾶσι καὶ εἰς ἡμᾶς Χριστὸν Ἰησοῦν. lib. 1. c. 1.

Cum teneamus autem nos regulam veritatis, id est, quia sit Unus Deus Omnipotens, qui omnia condidit per Verbum suum : — Hic Pater Domini nostri Jesu Christi. lib. 1. c. 19.

Hic Deus, est Pater Domini nostri Jesu Christi ; & de hoc Paulus Apostolus dixit, Unus Deus Pater, qui super omnes, & per omnia, & in omnibus nobis. lib. 2. c. 2.

Domini — confitentis unum Patrem ; — & hunc esse super omnia Deum. lib. 2. c. 12.

Solus unus Deus fabricator, hic est qui super omnem principalem

minion

minion and Power. — This is the God of Abraham, the God of Isaac, the God of Jacob; — whom both the Law shows forth, and the Prophets declare, and the Spirit reveals, and the Apostles preach, and the Church has believed in. This is the Father of our Lord Jesus Christ.

Again: The Doctrine delivered by the Apostles; viz. that there is One God Almighty, — and that He is the Father of our Lord Jesus Christ.

Again; Believing in One God, the Maker of Heaven and Earth, and of all things that are therein, by Jesus Christ the Son of God.

Again: So that he who made all things by his Word, is justly stiled the Only God and Lord.

suo] justè dicatur Deus & Dominus Solus. Lib. 3. cap. 8.

Again: Settling in the Church, the Rule of Truth: that there is One God Almighty, who made all things by his Word, [viz. by Christ.]

& dominationem & virtutem. — Hic Deus Abraham, & Deus Isaac, & Deus Jacob; — quem & Lex annunciat, quem Prophetæ præconant, quem Spiritus revelat, quem Apostoli tradunt, quem Ecclesia credidit. Hic Pater Domini nostri Jesu Christi, &c. lib. 2. c. 55.

Ab Apostolis — traditionem, annunciantem Unum Deum omnipotentem —. Hunc Patrem Domini nostri Jesu Christi. lib. 3. c. 3.

In Unum Deum credentes, fabricatorem cœli & terræ, & omnium quæ in iis sunt, per Christum Jesum Dei filium. lib. 3. c. 4.

Ita ut is quidem, qui omnia fecerit Verbo suo, [as Grabe observes from the Arundel MS, while Others read it, cum verbo suo] justè dicatur Deus & Dominus Solus. Lib. 3. cap. 8.

Regulam veritatis constituere in Ecclesia, quia est Unus Deus omnipotens, qui per Verbum suum omnia fecit. lib. 3. c. 11.

Again: *The only-begotten Son came to us from the One God; For no man can know the Father, but by the Revelation of the Son.*

Again: *First of all, believe that there is One God, who made all things. — As saith the Apostle; There is One God, even the Father, who is above All, and in us all.*

Again: *In One God Almighty, of whom are all things: and in the Son of God, Jesus Christ our Lord, by whom are all things: and in the Spirit of God.*

And again: *Thus therefore (says he) our Lord manifestly shows, that the True Lord and One God, which the Law had declared, &c. — For he shows that the God, preached and declared in the Law, was the Father.*

Clemens Alexandrinus in like manner: *The Nature of the Son, (saith he) which is most closely allied to Him who Alone is Supreme over All; is most beneficent.*

Ab Uno Deo — unigenitus Filius venit ad nos —. Neque enim Patrem cognoscere quis potest, — nisi Filio revelante. lib. 4. c. 14.

Primò omnium crede, quoniam Unus est Deus, qui omnia constituit. — Consequenter autem & Apostolus ait, Unus Deus (inquit) Pater, qui super omnes, & in omnibus nobis. lib. 4. c. 37.

Εἰς ἓν Θεὸν πάντοτε, ὃ καὶ πάντα. — καὶ εἰς τὸν υἱὸν τοῦ Θεοῦ Ἰησοῦν Χριστόν τὸ νόμιμον ἡμῶν, δι' οὗ καὶ πάντα. — Ἐν εἰς τὸ πνεῦμα τοῦ Θεοῦ &c. lib. 4. c. 62.

Sic igitur manifestè ostendente Domino, quoniam Dominus verus & unus Deus, qui à Lege declaratus fuerat; (Quem enim Lex præconiaverat Deum, hunc ostendit Patrem &c.) lib. 5. c. 18. [al. cap. 22.]

Εὐεργετικώτατον ἢ οὐδὲν φέρεται, ἢ τῷ μόνῳ παντοκράτορι προσχεώμενον. Strom. 7.

And

And again: *This eternal Jesus, (saith he) the One great High-Priest of the One God, who is also his Father.*

Ἄδιος ὅτις Ἰησοῦς, ἰς ὁ μόνος ὑψίστος Θεὸς τοῦ αἰῶνος καὶ πατρὸς. *Præterea. ad Gentis.*

And again: *I [the Son of God] call upon all mankind: whom I formed, by the Will of the Father. Come unto me, all ye that will be subject to The One God, and to the One Word of God.*

Τὸ πᾶν ἀνθρώπων γένος καλῶ. ὃν ἐγὼ δημιούργησεν θελήματι πατρὸς. Ἡμεῖς δὲ ἰμεῖς, ὅφ' ὅνα ταχθῶμεν αὐτῷ θεῷ, εἰς τὸν ἕνα λόγον τοῦ θεοῦ. *Admonit. ad Gentis, sub finem.*

And *Tertullian*: *As (says he) the Word of God is not the same Person whose Word he is, so neither is the Spirit; And if he is called God, yet it is not thereby meant that he is That God [or That same Person] whose Spirit he is.*

Sicut ergo sermo Dei non est ipse cujus est, ita nec spiritus; & si Deus dictus est, non tamen ipse est cujus est dictus. Nulla res alicujus, ipsa est cujus est. Adv. Prax. c. 16.

For No thing, which belongs to Another, [or, is the Relative of Another,] can be That same Thing to which it belongs, [or, whose Relative it is.]

And again: *speaking of those who did not approve His (or Montanus's, and perhaps *Valentinus's) explication of the Doctrine of the Tri-*

* See *Tertullian. advers. Prax. cap. 8.* [hōc siqui putaverit me προσέτις aliquam introducere, — quod fecit *Valentinus* &c.] Et *advers. Va-*

lentin. c. 7, [& tamen quem solum volunt, dant ei secundam in ipso & cum ipso personam, *Enaxan*; — & quem parit (*Ennax*), Nus est, simillimum Patri, & parem per omnia.] compared with *That passage in Irenæus, lib. 1. c. 1. referred to by the Learned Bp. Bull. Defens. Sect. 2, c. 5. § 4,* [ἀναστρέφει τὸν ὁμοῖόν τινι ὃν τῷ πατρὶ καλεῖται, &c.]

nity: *The unlearned People (saith he,) which are*

Idiotæ, quæ major semper credentium pars est, always

always the greatest part of Believers; not understanding that they ought indeed to believe in One God, but yet so as at the same time to take in the Oeconomy; [that is, That Notion of the Trinity which he says in this Book he learnt more perfectly from Montanus, whom he calls the Paraclete;] are frightened at the Notion of the Oeconomy. And pretending that We teach Two or Three Gods, but that They are the Worshippers of the One God; they perpetually cry out, We hold fast the MONARCHY, [or the Supreme Government of the One God, over the Universe.]

And again; speaking of the Creed received in the universal Church, *The Rule of Faith* (saith he,) *is That, whereby we believe in One God only, who made all things out of nothing, by his Word emitted first of all; Which Word, is called his Son.*

And Cyprian: *There is One Lord God of the Universe; Who cannot but be of unequalled Majesty, having All Power absolutely and solely in Himself.*

And Origen: *We worship* (saith he) *the One God, and his one Son or*

— non intelligentes Unicum quidem, sed cum suâ Oeconomîâ, esse credendum, expavescunt ad Oeconomiam. — Itaque duos & tres jam jactitant à Nobis prædicari, se verò Unius Dei cultores præsumunt: — Monarchiam, inquit, tenemus. ibid. c. 3.

Regula est autem fidei, — illa scilicet, qua creditur Unum omnino Deum esse, — qui universa de nihilo produxit per Verbum suum primò omnium emissum: id Verbum Filium ejus appellatum. Prescr. adv. Hæres. c. 13.

Unus igitur omnium Dominus est Deus: Neque enim illa sublimitas potest habere consortem, cum sola omnem teneat Potestatem. De Bono Patientiæ.

*Ἀλλὰ τὸ ἓν Θεόν, ἔστι τὸ ἓν
ὡς αὐτὸ ἡ λέξις — ὡς ἑμὴν,
πρωτόγονος τῷ Θεῷ τὸ ἕκκλεσις*

Word;

Word; offering up our Prayers to the Supreme God, through his only begotten Son.

And Novatian: *We* believe (says he) in the Lord Jesus Christ, who is OUR God, but GOD's Son, namely, the Son of Him, who is the One and Only GOD, the Maker of all things.

And again: God the Father therefore is Alone unoriginated — the One God; whose Greatness, Majesty and Power, nothing can exceed, nothing can even be compared with it. — The Son indeed as proceeding from God, is also God, constituting a second Person, but not therefore hindring the Father from being the One God. — The Son is begotten, and derives his Original from Him who is The One God. — For since the Principle or First Cause of all things, is That which is Undegotten; (which God the Father only is, as being without any Original at all;) this shows, that though He which is Begotten is also God, yet the

index 2/5 tot p[er]sonas un[us].
cent. Cels. lib. 8.

Christum Jesum dominum, deum nostrum, sed Dei filium, hujus Dei qui & Unus & Solus est, conditor scilicet rerum omnium. *de Trinit.* c. 9.

Est ergo Deus Pater — solus originem nesciens — Unus Deus; cujus neque Magnitudini, neque Majestati, neque Virtuti quicquam non dixerim præferri, sed nec comparari potest. — Deus utique [& filius est,] procedens ex Deo, secundam personam efficiens, sed non eripiens illud Patri quod Unus est Deus: — Qui ex illo, qui est Unus Deus, originem nascendo contraxit. — Nam cum id sit principium cæteris, quod innatum est, (quod Deus solus Pater est, qui extra originem est;) — etiamsi Deus est qui natus est, Unum tamen Deum ostendit, quem hic qui natus est esse sine origine comprobavit. —

One

One God is He whom the Son hath declared to be Unoriginated — Whilst the Son acknowledgeth the whole Power of his Divinity to be derived from the Father, he declares the Father to be the One True Eternal God, from whom alone That Divinity of the Son is derived — The Son indeed is shown to be God, as having Divinity derived and communicated to him; and yet nevertheless the Father is proved to be The One God, as being the Communicater of that Divinity.

And Eusebius, in the following Passages, (which are most of them cited by Dr. Cave in his Dissertation against Le Clerc in Defence of Eusebius's Orthodoxy:) the Son, saith he, hath his Divinity by Derivation from the Father, as being the Image of God; So that there is but One Divinity considered in Both, according to This Similitude, [namely, as the Light of the Sun, and of an Image of the Sun seen in a Glass, is but One;]

And there is but One God, viz. he who exists of Himself without Cause and without Original, and who is manifested by his Son as by a Glass and an Image.

And again: Though the Son (saith he) is by us acknowledged to be God, yet

Dum filius — totam divinitatis auctoritatem rursus Patri remittit, Unus Deus ostenditur verus & æternus Pater, à quo solo hæc vis divinitatis emissæ &c. — Deus quidem ostenditur Filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus Unus Deus pater probatur, — qui dederat eam, &c. Ibid. cap. 31.

Τὸν δὲ — τὸ Θεὸν αὐτὸν λαβὼν παρὰ τοῦ πατρὸς ἔχον, ὡς αὐτὸ εἰκόνα τοῦ Θεοῦ, μιᾶς ἐκ' ἀμφοῖν κατὰ τὸ παρόμοιον τῆς Διότητος ἐκνοουμένης, ἵνα τὸ εἶδος τοῦ Θεοῦ, τοῦ κατὰ ἑαυτὸν ἀνάγκης καὶ ἀγενήτως ὄντος, διὰ δὲ τοῦ υἱοῦ, ὡς αὐτὸν δὲ ἰσότητος ἔχοντος, ἐκνοουμένη. Demonstr. Evang. lib. 5. c. 4.

Τὸν οὖν παρὰ ἡμᾶν ὁμολογούμενον Θεὸν, ὡς αὐτὸν φέροντο μὴ Θεός· ἵνα αὐτὸν ἂν μόνον ἀνα-

[properly

[properly speaking] there is but One God only; [or, there is but One who is the Only God;] even He who Alone is Underived and Unbegotten, who hath his Divinity of Himself, and is the Cause both of the Son's Being, and of his being What he is, [viz. of his being God.] — This is the One God, even the Father of the only-begotten Son. — Is not He alone the One God, who acknowledges no Superior, no Cause of his Being; but hath his Divinity and Supreme Dominion absolutely of Himself, underived and unbegotten; and communicates to the Son, both his Divinity and Life? — whom the Son himself teaches us to acknowledge as the Only True God? [Job. xvii, 3.]

And again: The Son himself declares the Father to be even His God also. — And therefore the Church preaches, that there is but One God.

And again: As all other things, so the Glory of his Divinity also has been received by communication from the Father, as a true and only Son. But the Father did not receive His from Any; but being Himself the Original and Foun-

καὶ ἀγγέλου, ὁ τὴν θεότητα εἰκασίαν κειταμένος, αὐτῷ τῷ υἱῷ καὶ τοῦ αἵματος καὶ τοῦ ταύρου αἵματι γινώσκων αὐτόν. — αὐτὸς δὲ Θεός, ὁ τῷ μονογενεῖ πατρί. — οὐκ εἰς ἑαυτὸν μόνον, ὁ μυστικῶς ἀνέστην, μὲν ἑαυτοῦ αἵματι ἵσταται ἐκτετακόμενος; εἰκασίαν δὲ ἐκ τῆς ἀγάπης καὶ ἀγάπης τῆς μονογενεῖς ἐκείνης τῷ θεότητι κειταμένος, καὶ τῷ υἱῷ τῷ ἑαυτοῦ θεότητι τῷ καὶ τῷ μυστικῶς αἵματι — ὁ καὶ μόνον ἀληθινὸς Θεὸς ἡγουμένης ἀδελφότητος. De ecclesiast. Theol. lib. 1. c. 11.

Αὐτὸς δὲ υἱὸς καὶ ἑαυτοῦ αἵματι θεὸς τὸν αὐτὸν πατέρα ἀδελφότητος. — διὸ δὲ εἰς Θεὸς τῷ ἑκκλησίᾳ κειταμένος. lb. lib. 2. c. 7.

Πάντα ταῦτα παρὰ τῷ πατρὶ λαβὼν, ὃς αὐτῷ τῷ καὶ τῷ θεότητι τῷ δέξας, ὃς αὐτῷ γινώσκων καὶ μονογενεῖ, εἰληφὼς ἔχει ἅλας. — αὐτὸς δὲ πατὴρ παρὰ τοῦ αἵματος πάντων δὲ αὐτῶν αὐτῷ ἐκ τῆς ἀγάπης καὶ ἀγάπης, εἰκασίαν εἰς τῷ μόνον ἀνυποτάκτο αὐτῷ Θεῷ. Ibid.

tain and Root of all Good, is therefore justly stiled the One and Only God.

And again: The Church preaches the One God, and that He is the Father and Supreme over All; and that Jesus Christ, is God of God.

And again: The Apostle stiles Christ the Image of God, that no Man might imagine Two Gods, but One only, even Him who is over All. For if there be One God, and there be None other but He; 'tis plain This must be He, who is made known by his Son as by an Image.

And Athanasius: One God, (saith he) and One [who is the] Word of God.

And again: The One and Only True God; I mean the Father of Christ.

Again: That Jesus Christ our Lord and God incarnate, is not the Father; † is not, as the Sabellians would have it, The Only God: This the

"God." But the Greek words, "in the Sabellian SENSE of the expression;" as if there was a Sense of it not Sabellian: But they necessarily signify the Expression itself to be Sabellian.

Holy Scriptures every where testify; Declaring,

21 Ἡ οὐκ ἀλλοία ἢ ὁ θεὸς καὶ
γεννᾷ, αὐτὸν μὴ ὡς πατέρα καὶ πω-
τερότερα ἀδελφύου. — ε
Ἰσὺν χριστὸν — θεὸν ἐν
θεῷ. lib. 1. c. 8.

Εἰπὼν αὐτοὺς ἀλόγον τὸν θεόν,
ὅτι μὴ τις διὸ θεὸς ἐπαλάβη
αὐτοῦ, ἀλλ' ὅτι τὸ ἐν παντί.
αὐτὸς εἷς θεός, καὶ οὐκ ἕτερος ἑτε-
ρος πάλιν αὐτοῦ, ὁμοῦ καὶ ἐν ἑ-
κῇ τῇ αὐτῇ ἐκείνου. γιν-
οσκόμενοι. Lib. 1. cap. 20.

Θεὸν — ὅτι, καὶ — ὅτι —
λόγον. contra Gentes.

Τὸν αὖ ἐ μνημονεύοντες θεόν,
— λέγοντες δὲ τὸν χριστὸν πα-
τέρα, ἰδοὺ
Ὅτι τὸ πρῶτον καὶ κατὰ τὸ
δεῦτερον ἰσχυρῶς ἔχεται ὁ πα-
τήρ οὐκ ἕτερος, ἀλλ' ὁ αὐτός.

† Some have contended that the words ought here to have been rendered; "is not, in the Sabellian SENSE, The Only God;" as if there was a Sense of it not Sabellian: But they necessarily signify the Expression itself to be Sabellian.

ὅτι) ὁ μόνος θεός, ἀπὸ τοῦ
πνεύματος καὶ τοῦ λόγου, ὅτι
that

that it was the Son of God, which came in the Flesh; and that he always spake of his Father, and professed that he came forth from his Father, and was to return to his Father. In proof of which, there is no need to alledge particular passages: For (as I said) all the Gospels, and all the

Writings of the Apostles tend to this very Point.

ὁ υἱὸς τοῦ Θεοῦ, τὸν παραγγεῖναι κηρύττειν, καὶ πρὸς πατέρα αὐτοῦ ἀναγγέλλειν ἐπισημαίνεται, καὶ πατὴρ ἐκκληθεῖται φωνάζει, καὶ πρὸς πατέρα ἀπαύει· καὶ ὅτι δι' ἡμετέραν σωτηρίαν μετὰ πάντων ἡμῶν, ὡς εἶπον, τὸ εὐαγγέλιον ἐστὶν αἱ τῶν ἀποστόλων γράφαι εἰς τὴν οὐρανὴν· contra Sabellianos.

Again: There is but One God, because the Father is but One; yet is the Son also God, having such a Sameness as that of a Son to a Father.

Ἐπεὶ Θεός, ὁ πατήρ ἐστίν· Θεὸς δὲ καὶ υἱός, ταυτοῦτο ἔχον ὡς υἱὸς πρὸς πατέρα. Ibid.

Again: Because He only begotten, and He only is the Fountain of Divinity; therefore He is stiled the Only God.

Ἐπεὶ ὁ μόνος ἐκγεγεννημένος, καὶ ὁ μόνος πηγὴ θεότητος, διὰ ταῦτα — αὐτὸν αὖτε μόνον Θεόν. Ibid.

Again: What Person, when he hears Him, whom he believes to be the Only God, say, This is my beloved Son; dares affirm, that the Word of God, was made out of Nothing?

Τίς ἀνθρώπων ἀνθρώπου παρὰ τούτου, ὃν ἐπίστευται μόνον εἶναι Θεόν, λέγων, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, τολμήσῃ εἰπεῖν ὅτι ὁ τοῦ Θεοῦ λόγος ἐκ τοῦ οὐκ ὄντος γέγονεν; De sententiâ Dionysii Alex.

And again: When therefore the Father is stiled the Only God, and the Scripture says that there is One God, &c.

Ὅτι γὰρ μόνος λέγεται ὁ πατήρ Θεός, καὶ ὅτι εἷς Θεός ἐστι, &c. contra Arian. Orat. 3:

And

And again: *We acknowledge but One Original of Things; and affirm that the Creating Word has no other kind of Divinity, but That of The Only God, as being Begotten of him.*

Μία δὲ ὄντως οὐδέποτε τῆς τοῦ δημιουργοῦ λόγου φύσεως οὐκ ἴσται τὰς τρεῖς ἔχεις θείας, ἢ τῆς τοῦ μόνου θεοῦ, ἀλλὰ τὸ ἐξ αὐτοῦ πεφυκέναι. *Ibid.*

And again: *The One God, is the Father; who exists by Himself, as being over All; and is manifested by his Son, &c.*

Εἰς θεός, ὁ πατήρ, ἐξ ἑαυτοῦ ὡς κατὰ τὸ ἐπὶ πάντων ἰσχύει καὶ ἐν τῷ οὐδὲ δι' ὁρατοῦ, &c. *Ibid.*

And again: *Because Christ is God of God, therefore the Scripture declares there is but One God: For, the Word being the Son of the One God, &c.*

Ἐπειδὴ ὁ Θεὸς θεός ἐστι —, ἀλλὰ τὸ αὐτὸ εἰς θεός ἐν ταῖς θείαις γραφαῖς καταγγέλλεται. τὸ εἶδος ᾧ θεὸς οὐκ ὡς ὁ λόγος, &c. *contra Ariann. Orat. 4.*

And Hilary: *The Son's being God, does not hinder the Father from being the One God; For He is therefore the One God, because he is Self-existent God.*

Non enim Patri adimitur, quod Deus Unus sit, quia & filius Deus sit; — ob id unus Deus, quia ex se Deus. *Hil. de Trin. lib. 4.*

And again: *God is One; And we teach both the Subjection and Dignity of the Son, — so that he is subject to the Father both in Obedience and Title.*

Deus unus est; Et subiectio Filii docetur & Dignitas; — ut sit Patri & obsequio subiectus & nomine, *Id. de Synod.*

And again: *We profess our Belief in One God: — because upon account of his Self-existence, he [viz. the Father] is the One God.*

Confitemur — Deum unum; — quia auctoritate innascibilitatis Deus unus est. *Id. ibid.*

And

And Epiphanius : *Do you not perceive how these words, There is One God, of whom are all things, and we in him, show there is but One Original of Things ?*

And Gregory Nazianzen : *There is but One God ; the Son and the Holy Ghost being referred to the One Cause.*

And Austin ; (mentioning Objections against his own Notion of the Trinity ;) *But what shall we do (saith he) with that Testimony of our Lord ? For 'twas the Father he spoke to, and 'twas the Father he directed himself to, when he said ; This is Life*

eternal that they may know Thee the One True God. [The Reader that pleases to consult the Passage, will find the Answer much weaker than the Objection.]

And, among later Divines, Zanchy : *The Father, (saith he) is called the One and Only God ; by way of Eminence.*

And the learned Bishop Pearson : *That One God (saith he) is Father of All ; and to us there is but One God, the Father. Expos. on the Creed, p. 26.*

Again : *And thus to Us there is but One God, the Father, of whom are all things ; To which, the Words following in the Creed may seem to have relation. The*

Οὐκ ὁρᾷς ὅτι αἱ θεοὶ εἰς τὸ πάντα καὶ ἡμεῖς εἰς αὐτὸν, πᾶς τῶν μὲν θεῶν σημαίνει ; Hæres. 57.

Εἰς μὲν θεοὺς, εἰς δὲ αὐτὸν εἰς αἰῶνα πνεύματος ἀναφύοντος. Orat. 29.

Sed quid agimus de illo testimonio Domini ? Patri enim dicebat, & Patrem nominaverat ad quem loquebatur, cum ait ; Hæc est vita æterna, ut cognoscant te Unum verum Deum. De Trin. lib. VI. cap. 9.

Patrem sic vocari Unum & Solum Deum patet ex ἐξοχῇ. de Trib. Elohim, Lib. 5. c. 5.

Father Almighty, Maker of Heaven and Earth.
pag. 26.

And again: *From hence He [viz. the Father] is styled One God, (1 Cor. viii, 6; Eph. iv, 6;) the True God, (1 Th. i, 9;) the Only True God, (Job. xvii, 3;) the God and Father of our Lord Jesus Christ, (2 Cor. i, 3; Eph. i, 3;) pag. 40.*

Again: *I shall briefly declare the Creation of the World to have been performed by That One God, the Father of our Lord Jesus Christ. pag. 63.*

And again: *But as we have already proved That One God to be the Father; so must we yet further shew That One God, the Father, to be the Maker of the World. p. 64.*

And again: *In vain is that vulgar Distinction applied unto the Explication of the Creed, whereby the Father is considered both personally and essentially; personally, as the first in the glorious Trinity, with relation and opposition to the Son; essentially, as comprehending the whole Trinity, Father, Son, and Holy Ghost. For, that the Son is not here comprehended in the Father, is evident, not only out of the original or occasion, but also, from the very Letter of the Creed, which teaches us to believe in God the Father and in His Son. For if the Son were included in the Father, then were the Son the Father of himself. As therefore when I say, I believe in Jesus Christ his Son, I must necessarily understand the Son of that Father, whom I mentioned in the first Article; so when I said I believe in God the Father, I must as necessarily be understood of the Father of Him, whom I call his Son in the second Article. p. 32.*

And the learned Bishop Cum dicit [Socinus] shop Bull: *When He (viz. Veteres omnes usque ad Socinus) affirms that all Concilium Nicænum credidisse, Patrem solum Jesu Christi esse unum illum believed*

lieved the Father of Jesus Christ to be Alone the One True God; if This be understood of that Prebeminence of the Father, by which He Alone is of Himself [by Self-existence] the True God; we confess that this assertion is most True. But this makes nothing in favour of Socinus: And 'tis certain that This doctrine continued in the Church of Christ, not only till the Council of Nice, or a little after; but Always.

Again: Which Subordination (saith he) of the Son to the Father, is expressed by the Nicene Fathers two ways. First, in their calling the Father, the One God; and then in their stiling the Son, God

Again: To an Arian Writer, who alledged that Polycarp, in his Prayer, manifestly stiles the Father only, the True God and Maker of all things; and that he invoked Him through the Son, whom he calls only our High-Priest; and lastly, that he so speaks, as to seem to acknowledge the Father only, to be the Supreme

verum Deum: si de Patris prærogativâ, quâ ipse solus à Seipso Deus verus est, intelligatur; verissimum esse illud fatemur. Sed hoc pro Socino nihil facit: & certum est hujus dogmatis cognitionem non modò usque ad tempora Concilii Nicæni, aut aliquantò post, sed semper in ecclesiâ Christi perseverasse. Defens. Proæm. § 4.

Quæ à Patribus Nicænis bifariam exprimitur; quòd Patrem vocent, *ὁ θεός*; deinde quòd Filium dicant, *θεός ἐκ θεῶν, ὡς ἐκ πατρὸς*. Ibid. § 11.

of God, Light of Light.

Imò, inquit, manifestè in eâ Polycarpus Patrem tantum Jesu Christi, Deum verum & omnium conditorem appellat; eumque per filium, quem Sacerdotem tantum nominat, invocat; ac denique ita loquitur, ut Solum Patrem pro summo Duo agnovisse videatur: — Fatemur, fatemur ultrò, Patrem solum esse aliquo God:

God; He replies : *We readily grant, that the Father Alone is in some respect the Supreme God ; namely because, as Athanasius speaks, He is the*

† *Fountain of Divinity ; that is, He Alone is of Himself* [by
 † Concerning This Phrase, see above in Part I. No 645.

Self-existence] God ; from whom the Son and Holy Spirit derive their Divinity : And that for this cause the Father is most commonly stiled properly [or peculiarly] The True

God, both in the Holy Scriptures, and in the Writings of the Ancients ; especially where the divine Persons are mentioned together.

Again : Justin Martyr, in his dialogue with Trypho, expressly affirms, that the Father is the Cause of the Son's Being. Upon which account, both Justin and the other Ante-Nicene Writers commonly call God the Father, by way of distinction, sometimes GOD absolutely, sometimes The One God, sometimes The God and Father of All, (according to the Text, 1 Cor. viii. 4 ; Eph. iv. 6 ; Joh. xvii. 3 ;) Namely, because

respectu Summum Deum : nempe quia, ut loquitur Athanasius, πρῶτος θεότητος fons Deitatis ipse sit, hoc est, Solus à Seipso Deus, à quo divinitatem suam accipiant Filius & Spiritus Sanctus ; Atque eadem de causâ appellationem veri Dei, Patri sæpius tum in sacris literis, tum in Veterum Scriptis, præsertim quoties divinæ personæ simul nominantur, propriè tribui. *Defens. Sect. 2. cap. 3. § 10.*

Justinus Martyr in Dialogo cum Tryphone expressè dicit Patrem esse Filio αὐτοῦ τοῦ εἶναι, causam ut sit. Hinc eidem Justino, & cæteris scriptoribus Ante-Nicænis, solenne est Deum Patrem διαπρὶναι appellare nunc Deum absolutè, nunc Unum illum Deum, nunc Deum & Patrem omnium, (juxta scripturas, 1 Cor. viii. 4 ; Eph. iv. 6 ; Joh. xvii. 3 ;) quia scilicet Solus Pater à se Deus est, the

the Father Alone is God of Himself [by Self existence ;] but the Son, is only God of God.

Again : They also [viz. the Fathers After the Council of Nice,] make no scruple to stile the Father The Origin, The Cause, The Author of the Son ; nay, to call the Father therefore, The One God.

And again : Lastly, (saith he,) the Antients, because the Father is the Original Cause, Author, and Fountain of the Son ; made no scruple to call Him the One and Only God. For thus even the Nicene Fathers themselves began their Creed ; I believe in One God, the Father Almighty, &c.

And Mr. Hooker : The Father Alone (says he) is originally That Deity, which Christ originally is not ; For Christ is God, by being of God. Ecclesiast. Pol. Book 5, §. 54.

And Dr. Henry More : By the Term God, (saith he,) if you understand That which is First of all, in such a Sense as that All else is from Him, and He from None ; the Son and Spirit cannot be said to be God in This Signification ; because the Father is not from Them, but They from the Father. Myst. of Godliness, Book ix, chap. 2.

filius autem Deus de Deo. Defens. Sect. 4, cap. 1, §. 2.

Illi igitur intrepidè quoque Patrem dicunt Principium, Causam, Auctorem, filii ; ipsumque addè Patrem Unum illum Deum appellant. *ibid.* § 3.

Denique Veteres Deum Patrem, eò quòd Principium, Causa, Auctor, & Fons filii sit, Unum illum & Solum Deum appellare non sunt veriti. Sic enim ipsi Patres Nicæni exordiantur suum Symbolum : Credimus in Unum Deum, Patrem omnipotentem &c. *ib.* § 6.

And the learned Dr. Payn : Had we gone no further (says he) than Scripture, the only Rule of our Faith, in this matter ; and held, with That, that To Us there is One God, the Father, 1 Cor. viii, 6 ; One God and Father of All, who is Above All, Ephes. iv, 6 ; And had we known Him The Only True God (as Christ calls him, Joh. xvii, 3, not exclusively, but eminently and by way of Excellency and Prerogative, by which the Name and Title of GOD is peculiarly predicated of God the Father in Scripture ; — which is the great Reason given by the Fathers, of the Divine Unity ; —) Had we considered this plain scriptural Account and Observation, that One God is spoken and predicated of the Father, and meant of Him, when it is said both in the Old Testament, and in the New, The Lord thy God is One God, and there is none other but he, or besides him ; we had not given occasion for That Objection of our Adversaries, against our Faith, of its implying a Contradiction, or of its setting up more Gods than One. The One God, whom we pray to in the Lord's prayer, and in other Christian Offices and Addresses ; whom we profess to believe in, in our Creed ; and whom the Scripture calls so ; is God the Father Almighty. And He hath an Only-begotten Son, &c. Payn's Sermon on Trinity-Sunday, June the 7th, 1696 ; pag. 18.

Again : The One God (saith he) is spoken of God the Father in Scripture, as I have shown you ; and as a great Many, and particularly Bishop Pearson upon the Creed observes ; that “ the Name of God taken
 “ absolutely, is often in Scripture spoken of the Fa-
 “ ther, and is in many places to be taken particularly
 “ of the Father, ; and from hence (says he) he is
 “ stiled One God, the True God, the Only True
 “ God : And This (he says further) is a most neces-
 “ sary Truth to be acknowledged, for the avoid-
 “ ing Multiplication and Plurality of Gods.” He
 laying

laying the Unity mainly here, as I have done. So that though the Son is God, and the Holy Ghost is God; which they are not often called in Scripture; (which rather reserves and gives the Name of GOD absolutely and peculiarly to the Father; as, GOD loved the World, GOD sent his Son, and the like;) yet Neither of them are meant by That One God, which the Scripture speaks of, when it speaks peculiarly of the Father. — The word God, — generally (if not always) in Scripture, taken absolutely and spoken so of One God, is meant of God the Father. Which may give us such an Account of the Trinity and of the Unity, as may take off all the charge of a Contradiction. Since they are not One and Three; nor is each of them God, and All of them God or One God, in the same respect, sense and meaning of the Words; but in different. — The Father is the Only Self-existent unoriginated Being, the Cause and Root of the other Two, as the Antients often call him; and so is The most absolutely Perfect Being, and God in the highest Sense: And the Scriptures, Creeds, and Christian Offices, call him so absolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and so is not *Αὐτόθεος*, or God in That Sense as the Father who is from None; but is God, of God &c. Ibid.

Again: He is not indeed God the Father, or God from None, *Αὐτόθεος* (In that Sense, we believe in One God, the Father Almighty; and to Us there is but One God, the Father, as the Apostle speaks, 1 Cor. viii, 6; And Christ is the Son of this God the Father, who had his Being and Nature from him:) But he is God of God, &c. Serm. on Sept. 21, 1696; pag. 87.

Again: The Father (saith he) is the only Self-existent, unoriginated Being; — and so, in the words of a Right Reverend and Excellent Person, God in the highest Sense —. The Word *Deus*, [God,] as it signifies a Self-existent, unoriginated Being, — is pra-

dedicated Only of God the Father; and not, *secundum eandem rationem* [upon the same Account,] as the other two divine Persons, Neither of which are Self-existent and unoriginated, nor God in the highest Sense of *Αὐτῆς* — But He [viz. the Father] — is called eminently and absolutely, and by way of Excellence and Prerogative, The One God, and, in the Words fore-quoted, God in the highest Sense. Letter from Dr. P, to the Bishop of R, in Vindication of his Sermon on Trinity-Sunday, pag. 15, 16, 17.

And again: This is the Explication of the Antients, which they hold; with this more plain scriptural Account of the Trinity, that needs no explication: One God the Father, with an only-begotten Son, &c. Postscript, pag. 26.

Lastly, the Learned Author of the History of the Apostle's Creed: This Clause (saith he) of One God, was inserted [in the Creed] to require our Belief, That there is but One Infinite, Supreme, Beginningless, and Eternal God; and that This One God, and none Other, was the Father of our Lord Jesus Christ, and of all other Beings whatsoever; Almighty, Maker of Heaven and Earth. So that this Expression of One God, is to be understood either absolutely, without regard to any other Article in the Creed; and so it denotes our Faith, that there is but one Eternal, Independent Self-existent God: or relatively, as it hath reference to what immediately follows; and so it signifies, that One and the same God, and not a different or diverse Being from him, is The Father Almighty, Maker of Heaven and Earth.

§ X.

When the Word, *God*, is mentioned in Scripture, with any High Epithet, Title, or Attribute annex'd to it; it generally, (I think, *always*) means the Person of the Father.

See the Texts, N^o 337 — 441. Wherein He is styled; The

The Lord of Heaven and Earth, N° 337, 365.

The God of Israel, N° 338.

The Living God, N° 339, 341, 354, 361, 370, 378, 379, 385, 390, 391, 394, 397, 400, 401, 403, 406, 422. Which liveth for ever and ever, 417, 419, 425, 430.

The Good God, N° 340.

The Power, N° 342.

The most High God, N° 343, 350, 360, 364, 398.

The Blessed, N° 344.

The Highest, N° 345, 346, 348, 349.

The Mighty One, N° 347.

*Who is above All, N° 382**.*

The Invisible God, N° 384, 389, 402.

Whom no man hath seen or can see, N° 351, 352, 353, 393, 409.

The True and Only True God, N° 355, 385, 410.

The God of Abraham, Isaac and Jacob, N° 356.

That made Heaven and Earth, &c. N° 357, 361, 365, 425, 428.

Of whom the whole Family in Heaven and Earth is Named, N° 382, 634.*

The God of our Fathers, N° 356, 358, 366.

The God of Glory, N° 359.

Which searcheth the Hearts, N° 362, 369, 386.*

Which doth or maketh all things, N° 363.

The Uncorruptible God, N° 367.

Which raiseth the dead, and quickneth all things, N° 368, 377, 392.

Who raised up Jesus our Lord from the dead, N° 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975.

The Lord of Hosts, N° 371, 405.

Of whom, and through whom, and to whom are all things, N° 372.

The

The God of Peace, N^o 373, 374, 381, 383, 387, 404.

The Everlasting God, N^o 375.

The Only Wise God, N^o 376, 389, 412.

The Lord God Almighty, N^o 380, 414, 416, 427, 429, 432, 434, 435, 436, 440.

Which worketh all things after the Counsel of his own Will, N^o 382.

The Blessed God, N^o 388.

The King eternal, immortal, &c. N^o 389.

The Blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the Light which no man can approach unto, &c. N^o 393.

The Great God, N^o 395, 437.

The Majesty on high, and in the Heavens, N^o 396, 399.

The Excellent Glory, N^o 407.

The Holy One, N^o 408, 431, 429.

The Only Supreme Governour, N^o 411.

He which is, and which was, and which is to come, N^o 413, 414, 416, 427, 431.

Which sitteth on the Throne, N^o 415, 417, 418, 421, 423, 424, 435, 439.

Who created all things, and for whose pleasure they are, and were created, N^o 417.

Supreme, Holy and True, N^o 420.

The God of Heaven, N^o 426, 433.

Who Only is the Holy One, N^o 429, 431.

From whose Face, the Earth and the Heaven fled away, N^o 438.

The Lord God of the Holy Prophets, N^o 441.

The God and Father of our Lord Jesus Christ, N^o 767, 854, 894, 904, 911, 917, 922, 935, 950, 974, 989, 991.

§ XI.

The Scripture, when it mentions GOD, absolutely and by way of Eminence; *always* means the Person of the Father.

Particularly when 'tis the Subject of a Proposition; as, *God does &c.* But when 'tis prædicated of Another, (as, *The Word was God,*) the Case is different. Concerning the single Text, 1 Tim. iii, 16; see N^o 540.

See the Texts N^o 18—336.

Notes on § II.

This is the Language, not only of Scripture, but also of all Antiquity.

Thus Justin Martyr: *The Word* (saith he) is the first Power (next after GOD, the Father and Supreme Lord of All;) and it is the Son.

Ἡ δὲ πρώτη δύναμις (μετὰ τὴν πατέρα πάντων καὶ κυρίου τοῦ θεοῦ) καὶ υἱός, ὁ λόγος ἐστίν. *Apol. 1.*

And Theophilus: Of the Trinity, (saith he) namely, of GOD, and his Word, and his Wisdom.

Τῆς τριάδος: ὁ Θεὸς, καὶ τὸν λόγον αὐτοῦ, καὶ τὴν σοφίαν αὐτοῦ. *Lib. 2.*

And Origen: *We* (saith he) being sensible of the inexpressible Excellency of the Supereminent Majesty [Divinity] of GOD; and moreover of That [the Divinity] of his only-begotten Son also, who excelleth all Other Beings: — See above, N^o 645.

Ἀλλὰ αἰδούμενοι τοῦ καὶ ἀφύτου ὑπερῶς ὑπερῶς θεοῦ, καὶ τοῦ καὶ ὑποσυνῆς αὐτοῦ, ὑπερέχοντος πρὸ πάντων, *contr. Gels. lib. 5.*

[Of these Words, the learned Bishop Bull sets down the following Translation: (*Sed quæd agnoscamus Dei et filii ejus unigeniti inenarrabili præstantiâ præcellentem Divinitatem, quæ cætera omnia longè post se relinquit: That is, We acknowledge the Divinity of God*)]

God and his only Son, to be unspeakably supereminent, and far excelling all other things.) But this Translation quite spoils the Emphasis of what Origen intended to say, by running the two distinct members of the Sentence, into one; and wholly omitting the words, (ἔτι δέ, and moreover;) and rendring ὑπερέχοντος, as if it had been again ὑπερχούσης.]

And Athanasius: *It is necessary to acknowledge GOD the Governour of the Universe; and that He is One, and not Many: And One Word of God, which is the Lord and Ruler of the Creation.*

Again: Not, as GOD himself is far above All, so also is the Way to him, [viz. Christ, who is the Way, the Truth and the Life,] far off and beyond us.

Again: Concerning the eternal Existence of the Son and the Spirit, with GOD.

Again: When you reason concerning GOD, and the Word, and the Spirit.

Again: By the Son, and in the Spirit, did GOD create, and does preserve all things.

And again: The Spirit being in the Word, 'tis manifest that consequently through the Word, it was in GOD.

Τὸν τοῦ παντός τοῦ ἡγεμονίας ἀνάγκη Θεῶν, καὶ τούτων ἑνὸς καὶ ἑ πολλῶν· καὶ ——— ἵνα τὸν αὐτῆς [ἀλγεομένης] ἄρχοντα καὶ ἡγεμονία λόγου. contr. Gen. 11.

Οὐχ' ὅπως ἰδὼν αὐτὸς ὁ Θεὸς ὑπερῶν πάντων, ἵνα ὃ ἡ περὶ τούτων ἰδὼς πόρρωθεν ὃ ἔξωθεν ἡ- μῶν ἴδω. Ibid.

Περὶ τ' αὐτῆς ὑπερῶν τοῦ οὐ ὃ τοῦ πνεύματος εἰς Θεῶν. contr. Sabellianos.

Ὅτι λέγουσιν Θεῶν Θεῶν, καὶ τοῦ λόγου, καὶ τοῦ πνεύματος. Ibid.

Διὰ τῆς οὐ καὶ ἐν πνεύματι πᾶντα ὁ Θεὸς συνείργατο ὃ συνί- χων διαφωτίζων. Ibid.

Τὸ δὲ πνεῦμα ὅτι ἐν τῷ λόγῳ, ὅλον αὖ ἡν ὃ καὶ ἐν τῷ Θεῷ ἢ λέγει τὸν λόγον τὸ πνεῦμα. Epist. ad Serap. tertid.

And

And the Council of Sir-
mium: *The Head, which
is the Original of All things,
is the Son; but the Head,
which is the Original of
Christ, is GOD.*

And Hilary: *For the
Head of All, is the Son;
but the Head of the Son,
is GOD.*

And Basil: *As there
are many Sons, but One
properly the True Son; so,
though all things may be
said to be from GOD, yet
the Son is in a peculiar
manner from GOD; and
the Spirit in a peculiar
manner from GOD; the*

*Son from the Father by generation, the Spirit from
GOD in an ineffable manner.*

Again: *But the Title
of Unbegotten, [or Self-exis-
tent] no man can be so
absurd as to presume to give
to any other than to the Su-
preme GOD.*

And Theod. Abucara,
cited by Bishop Pearson: *The
Apostles (saith he)
and almost All the Scrip-
tures, when they mention
GOD absolutely and in-
definitely, and commonly
with an Article [ὁ Θεός,]
and without any personal*

*Caput, quod est prin-
cipium omnium, Filius;
caput autem, quod est
principium Christi, Deus.
apud Hilar. de Synod.*

*Caput enim omnium,
Filius; sed caput Filii,
Deus. Ibid.*

Ὡς πολλοὶ μὲν υἱοὶ, εἰς δὲ ὁ
ἀληθινὸς υἱός, ὅταν καὶ πάντα
λέγεται ὡς ὁ Θεός, ἀλλὰ κυρίας ὁ
υἱός ὡς ὁ Θεός, καὶ τὸ πνεῦμα ὡς ὁ
Θεός· ὁ μὲν υἱός ὡς ὁ Πατὴρ γινώσκων,
τὸ δὲ πνεῦμα ἀγνοῶν ὡς ὁ Θεός.
Homil. 27. contr. Sab. & Ari-
um.

Ἀγνοῶν δὲ, ἐξ ὧς ὅτις ἔκ-
κτιστος ἐστὶν ὁ Φρονῶν, ὅτις το-
μῆται ἵτιον πλὴν ὁ Θεός ὅτι ὅλον
προσαγορεύεται. contr. Eunom.
l. 3.

Ὅθεν οἱ ἀπόστολοι, καὶ πάντες,
χρὶς ἡ ἁγία γραφή, ὅταν εἴπῃ,
ὁ Θεός, ὅτις ἀπολύτως καὶ ἀδιο-
ρίτως, καὶ ὡς ἐπίπαν σὺν ἁεδρῶν,
καὶ χωρὶς ἰδιώματος ὑποστατικῶς,
τὸν πατέρα δηλοῖ. Abucara O-
pusc.

distinction; mean the Fa-

And

And, among modern Divines: Calvin: *We freely confess, (saith he,) that the Name, GOD, by way of Eminence, is properly ascribed to the Father.*

And Flac. Illyricus: *'Tis to be observed, (saith he,) that St Paul in his epistles commonly styles the Father, GOD; and Christ or the Son of God, Lord: — Because, in the mystery of our Redemption, the Supreme Dignity is ascribed to the Father, as the True God —. And This is the reason, why in the New Testament the First Person only is usually stiled GOD.*

Ingenuè tradimus καὶ ὑπεροχὴν Dei nomen Patri propriè ascribi. *Calv. in Valent. Gent.*

Observandum autem est, quòd plerumque Paulus in suis epistolis nomen Dei Patri; Domini autem, Christo seu Filio Dei tribuit: — Ideo quòd in mysterio Redemptionis, Patri summa dignitas ut Vero Deo tribuitur. — Hæc est causa quòd in novo Testamento plerumque tantum prima persona vocetur Deus. *Clavis Script. in voce, Deus.*

And the learned Bishop Pearson: *It is to be observed, (saith he,) that the Name of GOD, taken absolutely, is often in the Scripture spoken of the Father: As when we read of GOD sending his own Son; of the grace of our Lord Jesus Christ, and the Love of GOD; And generally wheresoever Christ is called the Son of GOD, or the Word of GOD; the name of GOD is to be taken particularly for the Father, because he is no Son but of the Father. From hence he [viz. the Father] is stiled One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ. Which, as it is most True, and so fit to be believed, is also a most Necessary Truth, and therefore to be acknowledged, for the avoiding Multiplication and Plurality of Gods: For if there were more than One which were from None, it could not be denied*
but

but there were more Gods than One. Wherefore This Origination in the Divine Paternity, hath antiently been looked upon as the Assertion of the Unity. p. 40.

Again : As we believe there is a God, and That God, Almighty ; as we acknowledge That same GOD to be the Father of our Lord Jesus Christ, and in Him of Us ; So we also confess that the same GOD the Father, made both Heaven and Earth. Pag. 47.

And again : I acknowledge This GOD, Creator of the World, to be the same GOD who is the Father of our Lord Jesus Christ.

And the learned Bishop Bull : God the Father (saith he ;) who was usually by the Catholicks of that Age, [viz. in Origen's time,] called, by way of distinction, The Supreme God, [or, The GOD of the Universe.]

And again : For which reason also, [viz. because the Father Alone is God of Himself, or Self-existent ;] the Writers before the Time of the Council of Nice, when they mention the Father and the Son together, generally give the Name, GOD, to the Father : styling the second Person, either the Son of God, or our Saviour, or our Lord, or the like.

And the learned Dr. Payne : I doubt not but the Great GOD, and my Blessed Saviour, and their Holy Spirit, &c. Letter from Dr. P. to the Bishop of R. in Vindicat. of his Sermon on Trinity-Sunday, pag. 21.

Deum Patrem, qui *διὰ* *πνεύματος* solebat ab ejus ævi Catholicis *ὁ ἐν τῷ Θεῷ*, *universorum Deus* appellari. *Sect. 2. cap. 9. § 12.*

Quam etiam ob causam, [scil. quia Solus Pater à se Deus est,] Scriptores isti, (viz. Ante-Nicæni,) quoties Patrem & Filium simul nominant, nomen *DEI* Patri ferè attribuunt ; alteram personam titulo vel *Filii Dei*, vel *Servatoris*, vel *Domin*i, vel aliâ simili appellatione designantes. *Id. Sect. 4. cap. 1. § 2.*

§ XII.

12 The Son is not Self-existent; but derives his Being, and All his Attributes, from the Father, as from the Supreme Cause.

See the Texts, N^o 619, 769, 798, 801, 937, 950, 953, 986, 992.

Notes on § 12.

There is One Unbegotten Being (saith Clemens Alexandrinus,) even God who ruleth over all; And there is One First-begotten Being, by [Through] whom all things were made.

And Novatian: God the Father therefore is Alone unoriginated.

And Alexander of Alexandria: There is an immense distance between the Unbegotten Father, and the things Created by him. A middle nature between which, is the Only-Begotten.

And again: Not as if the Word was Unoriginated: For nothing is Unoriginated, but the Father.

And Eusebius: Wherefore God himself cannot be a Mediator; For, between Whom should he be a Mediator? — And we must not conceive the Mediator to be himself either the Supreme God, or one of the Angels; but a Middle and Mediator between them.

Ἐν μὲν τὸ ἀγέννητον, ὁ παντοκράτωρ Θεός· ἐν δὲ καὶ τὸ πρωτογεννῆς, δι' ὃ τὰ πάντα ἐγένετο. Clem. Alex. lib. 6.

Est ergo Deus Pater, — solus originem nesciens. cap. 31.

Μακρὸν ἂν εἴη μεταξὺ πατρὸς ἀγεννήτου, καὶ τῶν κτισθέντων ὑπ' αὐτοῦ. — ἂν μιστίμωστα φύσις, μωσολυγής. — Epist. apud Theodoret. Hist. lib. 1: c. 4.

Ὅχι ὅτι ἀγέννητος ὁ υἱὸς τοῦ ἀγεννήτου, ὁ πατήρ. Ibid.

Ὅστις ἄρα ὁ Θεὸς εἴη ἀνὴρ μιστίμωστος τὸν υἱόν, ὃς ἂν γένετο ὁ μιστίμωστος; — μήτις αὐτὸν εἶναι τὸν ἐπὶ πάντων Θεὸν ὑπερβαίνει, μήτις τῶν ἀγγέλων ἕνα, τῶν δὲ μίστων καὶ μιστίμων. contr. Marcell. lib. 1, p. 8.

Thus

Thus also *Basil*, speaking of the Person of the Father: But (saith he) *the Title of Unbegotten, [or Self-existent,] no man can be so absurd as to presume to give to any other than to the Supreme God.*

Ἀγνόητος δὲ, ἐδίδετο ἔχειν ἕω
καταλῶς ἐστὶ τὸ φρονεῖν, ὡς τε-
μῆσαι ἑτέρω πλὴν τοῦ Θεοῦ τῶν ἄλλων
προκαταγεῖσθαι, contr. Eunom.
lib. 3.

And again: *We know but One Unbegotten, and One Original of all things; even the Father of our Lord Jesus Christ.*

Ἐν τῷ ἰδιωτικῷ ἀγνόητος, καὶ
μία τῶν πάντων ἀρχὴ, τὸν πατέρα
τὸν κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Id. Epist.
78.

And again: *There is a Power Unbegotten and Unoriginated, which is the Cause of That which causeth all things. For, from the Father is the Son, by whom are all things.*

Ἀλλὰ τις ἐστὶ δύναμις ἀγνόητος
καὶ ἀνάγκης ὑφιστάμενη, ἥτις ἐστὶν
Ἀιτία τῆς ἀπάντητος τῶν ὄντων αἰ-
τίας ἐκ τῆς πατρὸς ὁ υἱός, δι'
ὃ τὰ πάντα. Epist. 43.

And again: *The word, Father, what else does it signify, but the Cause and Original of That which is Begotten of him?*

Τὸ δὲ, πατήρ, τί ἄλλα σημαί-
ναι, ἢ ὅτι τὸ Ἀιτία εἶναι καὶ Ἀρ-
χὴ τῷ ἐκ αὐτοῦ γενναδίῳ; contr.
Eunom. 1.

And Hilary: *'Tis most impious to profess the Son to be Unoriginate. For then there would be no longer One God; the doctrine of the Unity of God being founded necessarily in the nature of One unoriginate God: And the reason why there is but One God, though the Father be God and the Son of God be God; is because One only is Un-*

Filium innascibilem con-
fiteri impiissimum est; jam enim non erit Deus unus, quia Deum unum prædicari natura unius innascibilis Dei exigit — cum idcirco Deus unus sit, (cùm Pater Deus sit, & filius Dei Deus sit,) quia innascibilitas sola penes unum sit. — Res-
puit ergo innascibilem filium prædicari fides sanc-
originate.

originate. *The Holy (Catholick) Faith therefore forbids us to teach that the Son is Unoriginate; that, by holding One only Unoriginate, it may maintain that there is but One God.*

And the learned Bishop Bull: *They (says he) who contend that the Son can properly be stiled God of Himself, [or Self-existent;] their Opinion is contrary to the Catholick Doctrine.*

And again: *The Council of Nice it self decreed, that the Son was only God of [or from] God: Now He that is only God of God, cannot without a manifest contradiction be said to be God of Himself, [or Self-existent.] — I earnestly exhort all pious and studious young Men to take heed of such a Spirit, from whence such things as these [viz. ridiculing the distinction between God Self-existing, and God of God,] do proceed.*

See above, § 5; and below, § 34 and 39.

§ XIII.

In what particular metaphysical Manner, the Son derives his Being from the Father, the Scripture has no where distinctly declared; and therefore men ought not to presume to be able to define.

See the Texts, N^o 619, 658.

See beneath, § 22.

Qui filium propriè dici posse ad-tòdeon, hoc est, à Seipso Deum, pertinaci studio contendunt: Hæc sententia — Catholico consensui repugnat. Def. Sect. 4. cap. 1. § 7.

Ipsa Synodus Nicæna decrevit Filium esse Deum de Deo: Qui verò Deus de Deo est, dici non potest à Seipso Deus sine manifesta contradictione. — Piam ac studiosam juventutem serio hortor, ut à spiritu sibi caveat, ex quo talia profecta fuerint. Ib.

§ 8.

Notes

Notes on § 13.

For *Generation*, when applied to God, is but a *figurative Word*, signifying only in general, *immediate derivation of Being and Life from God himself*. And *Only-begotten*, signifies, *being so derived from the Father in a singular and inconceivable manner, as thereby to be distinguished from all other Beings*. Among *Men*, a *Son* does not, properly speaking, derive his *Being* from his *Father*; *Father*, in *This* Sense, signifying merely an *Instrumental*, not an *Efficient Cause*: But *God*, when *He* is stiled *Father*, must necessarily be understood to be [*aitla*,] a *True and Proper Cause*, really and efficiently giving *Life*. Which Consideration, clearly removes the *Argument* usually drawn from the *Equality* between a *Father* and *Son* upon *Earth*.

'Tis observable that *St. John*, in *That* passage, where he not only speaks of *the Word* before his *Incarnation*, but carries his *Account* of him further back, than any other place in the whole *New Testament*; gives not the least *Hint* of the *Metaphysical Manner*, how he derived his *Being* from the *Father*; does not say, *He was created*, or *emitted*, or *begotten*, or was an *emanation* from him; but only that he *WAS*, that he *WAS* in the *Beginning*, that he *WAS* with *God*, and that he was [*bedc*] *Partaker* of *Divine Power and Glory* with and from the *Father*, not only before he was made *flesh* or became *man*, but also before the *World* *Was*.

Accordingly *Irenæus*: *If any one* (saith he) *inquire of us, How then was the Son produced by the Father? We answer that This his Production, or Generation, or Speaking forth,* [*alluding to his Name,*

Siquis itaque nobis dixerit, Quomodo ergo filius prolatus à patre est? dicimus ei, quia prolationem istam, sive ge-
the

*the Word:] or Birth [adap-
 pertionem; alluding, I
 suppose, to the Hebrew
 Phrase, adaperiens vul-
 vam,] or how else soever
 ['tis observable he does
 not here add the term,
 Creation,] you in words en-
 deavour to express his gene-
 ration, which in reality is
 ineffable; it is understood
 by no man, neither by Va-
 lentinus nor Marcion, nei-
 ther by Saturninus nor Ba-
 silides, neither by Angels
 nor Archangels nor Princi-
 palities nor Powers, but by
 the Father only which be-
 gat, and by the Son which is begotten of him. Wherefore,
 since his generation is ineffable, &c.*

*And Novatian: Of
 whom, and at whose Will,
 was generated The Word
 His Son. The Secret Man-
 ner of whose sacred and di-
 vine Generation, neither
 have the Apostles known,
 nor the Prophets discovered,
 nor the Angels understood,
 nor any Creature compre-
 hended: It is known only
 to the Son, who understands
 the Father's Secrets.*

*And Alexander Bishop
 of Alexandria: The Pious
 Apostle St. John, (saith he)
 considering that the Man-*

*nerationem, five nuncupati-
 onem, five adapertionem;
 aut quomodolibet. [Al:
 quolibet] quis nomine vo-
 caverit generationem ejus
 inenarrabilem existentem,
 nemo novit; non Valen-
 tinus, non Marcion, ne-
 que Saturninus, neque
 Basilides, neque Angeli,
 neque Archangeli, nec
 principes, neque potesta-
 tes, nisi Solus qui genera-
 vit pater, & qui natus est
 filius. Inenarrabilis itaque
 generatio ejus cum sit,
 &c. lib. 2, cap. 48.*

*Ex quo, quando ipse
 voluit, Sermo Filius na-
 tus est. — Cujus sacræ
 & divinæ Nativitatis Ar-
 cana nec Apostolus didi-
 cit, nec Prophetes com-
 perit, nec Angelus scivit,
 nec Creatura cognovit:
 Filio soli nota sunt, qui
 Patris secreta cognovit.
 De Trinit. c. 31.*

*Μακρὸν γὰρ διαφέρει τὸ εἶναι
 λόγος τὸ εἶναι, καὶ γενέσθαι τὸν
 γυναικὸς δυνάμει, ὃ ἐκλάσκειται
 ἀπὸ τοῦ ἀνδρὸς*

ner of Existence of God the Word, was far superior to, and incomprehensible by, all created Beings; declined to say of him that he was created or made; [but said only, that he WAS] Not as if he were Unoriginate; (For Nothing is Unoriginate besides the Father;) but because the ineffable Manner how the Only-begotten God received his Subsistence, is far beyond the comprehension not only of the Evangelists, but probably even of the Angels also. — For if the Knowledge of many things very far inferiour to This, be hid from humane Understanding; — how dare any Man curiously pry into the Manner how God the Word received his Subsistence; concerning which the Prophetick Spirit saith, Who shall declare his generation?

And Eusebius: The Church (saith he) preaches Jesus Christ, the only-begotten Son of God, begotten of his Father before all Ages; being not the same Person with the Father; † but having a real Subsistence

Ἰωάννης, γέννησεν αὐτὸν ἐκ ποίησι ἀπαρχίσαν ἐκ τῆς οὐχ ὅτι ἀγέννητον ἦν, (ὡς ὁ ἀγέννητος ὁ πατήρ.) ἀλλ' ὅτι διανοίας μὲν τῶν [Αἱ: ὅτι τῆς ἐξουσίας τῶν] ἐπαγγελιστῶν, τάχα δὲ καὶ ἀγγέλων καταλήψεως ὑπερέκειναι ἐστὶν ἡ τοῦ μονογενῆς Θεοῦ ἀπαρχή. ὑπάρχοντος. — Εἰ ὁ ἴτερος πολλὸν ἢ γινώσκει, καὶ τέτοιον ἀσυγκρίτως κολοβατέρων, κίερεται τῷ ἀνθρώπῳ κατάληψιν. — πῶς ἂν περιγράψαιτο τις τὴν τοῦ Θεοῦ λόγου ὑπόστασιν, — περὶ ἧς τὸ προφητικὸν πνεῦμα φησι, τὴν γενεὴν αὐτοῦ τίς διηγήσεται; Epiß. ad Alex. apud Theodoret. lib. 1. cap. 4.

Ἵδιον Θεοῦ μονογενῆ Ἰησοῦν Χριστὸν παραδίδουσι, τὸν πρὸ πάντων αἰώνων ὡς ὁ πατήρ, γεννηθέντα ἢ τὸ αὐτὸν ὄντα τῷ πατρὶ καὶ ἑαυτὸν δὲ ὄντα καὶ ζῶντα, καὶ ἀληθῆς ὡς οὐκ ἐστὶν, Θεὸς ὡς Θεὸς, καὶ φῶς ἐκ φωτός, καὶ ζωὴν

tence

† The Council of Nice affirmed the Son to be, in their opinion, ὁμοῦς to the Father; that is, according to their Own explication, ἑνωμένους ἐκ τῆς οὐσίας τοῦ πατρὸς, begotten from the Substance of the Father. Their Meaning therefore evidently was; that, as a thing created,

created, ἐκ τῆ μὴ ἄντι, out of Nothing, is neither in part, nor in whole, That Nothing out of which it was created; so the Son generated, ἐκ τῆς οὐσίας τοῦ πατρὸς, from the Substance of the Father, is neither a Part of the Substance of the Father, (for That would imply a Division of the Divine Substance;) nor the Whole Substance of the Father, (for Then he would confessedly be ταυτοῦσι & ὁμωπόρῳ, having really no Substance at all of his own, and being merely a Personal Attribute or Mode of the Father:) But Their Meaning evidently and unanimously was, that the Son was a Living Substance generated from the Father. Which Generation they supposed to be a different Manner of Production, from what the Scripture styles Creation. And 'tis a presumptuous intruding into things which we have not seen, to affirm that it is not so.

tence and Life of his own, ἐκ ζωῆς ἀλέλαις καὶ ἀρρήτοις καὶ παντάπασιν ἀγνώστῳ ἡμῶν, καὶ ἀκαταλήπτῳ λόγῳ, ἐκ τοῦ πατρὸς ἐπὶ στυγίᾳ τῶν ὅλων γινώσκοντων. De Eccles. Theol. lib. 1, c. 8,
and being with him as his true Son; God from God, Light from Light, Life from Life: Begotten of the Father after an unspeakable and ineffable and to Us wholly unknown and inconceivable manner, for the Salvation of the World.

And again: If any one (saith he) will be so curious as to inquire, How God begat the Son; the Boldness of this Question is justly reprov'd by Him that said, (Ecclus. iii. 21.) seek not out the things that are too hard for thee, neither search the things that are above thy strength; But what is commanded thee, think thereupon with Reverence; for it is not needful for thee to see with thine eyes the things that are in secret. He

Ἐἰ δὲ περιγράφῃς τίς, καὶ πῶς ἂν γενήσῃ ὁ Θεός; ——— τὸ ταλμῶν τὸ πύονος καταστροφῇ φήσας. βαθύτέρα σου μὴ ζήτην, καὶ ὑψηλότερά σου μὴ ἐξετάζῃς. ἀ προστάγει σοι, ταῦτα ἀλγύν. οὐ γὰρ ἐγὶ σοι χρεῖα τῶν κρυπτῶν. ——— Τὸν παρμῆτιον χερσὶν ταλμῶντα, ——— πειδίτῳ λόγον πρότερον αὐτὸς, ἀ δὲ φησὶ ἐξ οὗ οὕτως γινώσκῃς, πῶς ἔστι τὴν τρόπον ὑπὲρ μνηστῆρ' μνηστῆρ' ὅτι πρότερον ——— Ὡς περ δὲ τῷ τῇ φύσει ἀμήχανον, ὅσα ἐπ' ἀνθρώποις, ——— ὅτι καὶ πάλιν πλέον ἢ τῷ μοσχογενῆς αὐτῷ γινώσκῃς. ——— that

that would presume to go further; let him Himself first show, how and in what manner those things, which he says were made out of nothing, received their Subsistence, having before had no Being at all. For as This is impossible in Nature, for Men to explain; so, and much more, the Manner of the generation of the Only-begotten Son, is Unsearchable and Inscrutable, not only to Us (as a man may say) but also to all the Powers far beyond us.

And Basil: Thou believest that he was begotten? Do not inquire, how. For, as it is in vain to enquire how He that is Unbegotten, is Unbegotten; so neither ought we to inquire how He that is Begotten, was Begotten. — Seek not what cannot be found out — Believe what is written; search not into what is not written.

ἡμεῖς ἀνέχοντες, καὶ ἀνέχοντες.
τὸ αὐτὸ, οὐκ ἡμεῖς (ὡς αὐτοὶ
φαίνεται) μόνους, ἀλλὰ καὶ πά-
σαις ταῖς κρείττοσι καὶ ἡμῶν
δυνάμεσιν. De Eccles. Theol. lib.
1. cap. 12.

Πιστεύεις, ὅτι γηγενήται; μὴ
ζητεῖς, πῶς. Εἰ δὲ εὐδίδχεται ζη-
τεῖν, ὁ ἀγνόητος πῶς ἀγνόη-
τος εὐδίδχεται ζητεῖν, καὶ ὁ
γγενήμενος πῶς γηγενήται. —
Μὴ ζητεῖς τὴν ἀνύστατον. —
Τοῖς γυγναμμένοις πιστεῖτε, καὶ μὴ
γγεναμμένοι, μὴ ζητεῖτε. Homil. 29.

§ XIV.

They are Both therefore worthy of Censure; both They who on the one hand presume to affirm, that the Son was made (ἐκ οὐκ ὄντος) out of Nothing; and They who, on the other hand, affirm that He is the Self-existent Substance.

Notes on § 14.

That the Son is not Self-existent, see above in § 6 and 12.

That, on the other hand, the Antients were generally careful to keep to the Scripture-language, which styles him *The Only begotten of the Father*; and not to reckon Him among *Beings made* (ἐκ οὐκ ὄντων) out of *Nothing*; (notwithstanding their frequent application of That Text to him, *Prov. viii, 22, The Lord Possessed me* [LXX, ἐκτίσέ με, *created me,*] in the *Beginning of his Way*;) may be judged from the following passages.

The Son of God (saith the Pastor of Hermas) is *antienter than all Creatures, insomuch that he was present in Consult with his Father at the Making of the Creature, [or, at the Creation.]*

And Ignatius: *Who* (saith he) *WAS with the Father, [or, as it is in the other Copy,] was begotten of the Father, before all Ages; and appeared at the End of the World.*

And again: *If any one confesses the Father, and the Son, and the Holy Ghost; and praises the Creation, [viz. acknowledges all the Creatures of God to be good,] &c.*

And Justin Martyr: *But the Son of the Father, even he who alone is properly called his Son, the Word which was with him and*

Filius quidem Dei omni creaturâ antiquior est, ita ut in consilio Patri suo adfuerit ad condendam creaturam. Simul. 9.

Ὁς πρὸ αἰῶνος παρὰ Πατρί, [in the larger Copy, παρὰ Πατρί γινώσκεις,] καὶ ἐν τῇ λαίᾳ ἰσχύϊ. *Ad Magnes. epist. contractor, § 6.*

Ἐάν τις πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῇ, καὶ τὴν κτίσιν ἰσχυρῇ, &c. *Epist. ad Philadelph. largior sive interpol. § 6.*

Ὁ δὲ υἱὸς θεοῦ, ὁ μόνος λεγόμενος κυρίου υἱός, ὁ λόγος πρὸ πάντων αἰώνων καὶ γινώσκων, ὅτι [Al. ὅτι] τὸ

begotten

begotten of him before the Creation, because by Him He in the Beginning made and disposed all things : He &c.

And again : But This Being, who was really begotten of the Father, and proceeded from him ; did, before all Creatures were made, exist with the Father, and the Father conversed with him.

Ἀλλὰ τοῦτο τὸ τῷ ὄντι ἀπὸ τοῦ πατρὸς προβλεθὲν γένημα, πρὸ πάντων τῶν κτισμάτων, οὐκ ἔστι πατρὶ, ὁ τὸν ὁ πατὴρ προσωποῦν [forte προσωρίαν.] Dial. cum Tryph.

And in all other places of his Works, he speaks with the like caution ; calling Christ, *πρωτότοκον τοῦ Θεοῦ πρὸ πάντων κτισμάτων*, the first begotten of God before all Creatures ; and, *γέννημα πρὸ πάντων ἀπλῶς τῶν κτισμάτων*, a Being which was begotten absolutely before all Creatures ; and the like.

And Irenæus, reckoning up the several words, by which the Generation of the Son [or Word] might be expressed ; such as *Pro-duction, Generation, Speaking forth, or Birth* ; did not think fit (as I before observed) to add, *Creation*.

Prolationem istam, five Generationem, five Nuncupationem, five Adaptationem. Lib. 2. c. 48.

Origen calls the Son, (*πρεσβύτατον πάντων δημιουργμάτων*, contr. Cels. lib. 5.) the most Antient of all Derivative Beings ; Or, *Antienter than All Creatures* : So the learned Bp. Bull translates the words ; in like manner as the phrase, *Πρῶτός μου*, in St. John, must be rendred, *Before me*. See above, the Note upon this passage of Origen, under N^o 937.

And Eusebius : The Church (saith he) preaches One God, and that He is the Father and Supreme
Ἡ ἐκκλησία τοῦ ἰσθ διὰ τοῦτο λέγει αὐτὸν εἶναι καὶ πατέρα ὁ πανταγάρμον ἀδίδουσα. πατέρα τῶν πάντων καὶ τὸν τοῦ χριστοῦ πατέρα. ἢ ἢ λαν-
over

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over all: *The Father indeed of Christ alone, but of all other things the God and Creator and Lord.*

πάν ἀπάντων Θεὸς καὶ κτίων ἐκ
κρίων. De Eccles. Theol. lib. 1.
c. 8.

And Athanasius: *Who, (says he,) when he bears Him, whom he believes to be the Only True God, say, This is my beloved Son; dares affirm that the Word of God was made out of Nothing?*

Τὸς ἀνθρώπων ἀκούσας παρὰ
τούτῃ ὃ ἐπίστευε μόνῳ ὡς
Θεῷ, λέγοντι, Οὗτός ἐστιν ὁ υἱός
μου ὁ ἀγαπητός, τολμήσῃ εἰπεῖν,
ὅτι ὁ τῷ Θεῷ λόγος ἐξ οὐκ ὄντων
γένεσι; De sentent. Dionys.
Alexandr.

§ XV.

The Scripture, in declaring the Son's Derivation from the Father, never makes mention of any Limitation of Time; but always supposes and affirms him to have existed with the Father from the Beginning, and before All Worlds.

See the Texts, N^o 567, 569, 574, 584, 586, 588, 591, 607, 612, 619, 641, 642, 658, 666, 667, 668, 672, 686.

See above, § 2; and below, § 17.

§ XVI.

They therefore have also justly been censured, who taking upon them to be wise above what is written, and intruding into things which they have not seen; have presumed to affirm [ὅτι ἦν ποτὶς ὅρα αἰνῆ] *that there was a time when the Son was not.*

See beneath, § 17.

§ XVII.

The Son (according to the Reasoning of the Primitive Writers) derives his Being from the Father, (whatever the particular

particular Manner of That Derivation be,) not by mere Necessity of Nature, (which would be in reality Self-existence, not Filiation;) but by an *Act* of the Father's incomprehensible Power and Will.

Notes on § 17.

It cannot be denied but the Terms [SON and BEGET,] do most properly and necessarily imply an *Act* of the Father's Will. For whatever any person is supposed to do, not by His Power and Will, but by mere Necessity of Nature; 'tis not indeed He that Does it at all, in any true Propriety of Speech; but Necessity only. Nor can it intelligibly be made out, upon what is founded the Authority of the Father in the Mission of the Son, if not upon the Son's thus deriving his Being from the Father's incomprehensible Power and Will. However, since the Attributes and Powers of God are evidently as eternal as his Being; and there never was any Time, wherein God could not will what he pleased, and do what he willed; and since it is just as easy to conceive God always Acting, as always Existing; and Operating before All Ages, as easily as Decreeing before All Ages: it will not at all follow, that That which is an Effect of his Will and Power, must for That Reason necessarily be limited to any definite Time. Wherefore not only those Ancient Writers who were esteemed Semi-Arians, but also the learnedest of the Fathers on the contrary side, even they who carried up the generation of the Son the highest of all; did still nevertheless expressly assert it to be an *Act* of the Father's Power and Will.

The Son of God, (saith Ignatius,) according to the Will and Power of God.

See Ignatius, *ad Smyrn.* c. 1.

[This passage, though very ambiguous as it stands in the Author, is yet by Dr. Waterland understood,

not

not of our Lord's Incarnation, but of his original Generation. *Defense pag. 129.*]

Him (saith Justin Martyr) who, by the Will of the Father, is both God, as being his Son; and is also his Messenger, as ministering to his Will.

Ἐαὖτε ἢ κατὰ βολὴν τὴν ἐκείνου
ἐ Θεὸν ὄντα, υἱὸν αὐτοῦ, καὶ ἀγγε-
λόν, ἐκ τῆς ὑποτακτικῆς τῇ γνάμῃ
αὐτοῦ. *Dial. cum Tryph.*

Again: For he hath all these Titles [before-mentioned, viz. that of Son, Wisdom, Angel, God, Lord, and Word,] from his ministering to his Father's Will, and from his being begotten of the Father by his Will.

Ἐχει γὰρ πάντα προσημαζέ-
σαι, ἐκ τοῦ ὑποτακτικῆς τῷ πα-
τρὶ βολήματι, ἐκ δὲ τοῦ ἀπὸ
τοῦ πατρὸς διλήσει γεννηθῆναι.
Ibid.

Again: And that he was produced from the Father before All Creatures, by his Power and Will.

Καὶ πρὸ πάντων πειρημάτων
ἀπὸ τοῦ πατρὸς δυνάμει αὐτοῦ καὶ
βολῇ προελθόντα. *Ibid.*

And in that remarkable passage, where he compares the Generation of the Son from the Father, to One Light derived from another; he adds, I have said that This Power [meaning the Son] was begotten of the Father, by his Power and Will.

Εἰς αὐτὴν τὴν δυνάμιν ταύτην γε-
γεννηθῆναι ἀπὸ τοῦ πατρὸς, δυνάμει
καὶ βολῇ αὐτοῦ. *Ibid.*

[Note: In all these Passages, the words κατὰ βολήν, & βολῇ, & διλήσει, & δυνάμει, signify evidently, not *volens*, but *voluntate*; not the mere approbation, but the *Act* of the Will. And therefore St. Austin is very unfair, when he confounds these Two things, and asks (*utrum Pater sit Deus, volens an nolens*,) whether the Father himself be God, with or without his Own Will? The Answer is clear: He is God, [*volens*,] with the approbation of his Will; but not *voluntate*, not κατὰ βολήν, not βολῇ, διλήσει, and δυνάμει,

divulges, not by an Act of his Will, but by Necessity of Nature.

Irenæus frequently styles the Son, [æternum Dei Verbum] the eternal Word of God ; and affirms, that [semper cum Patre erat] he always was with the Father ; that [adest ei semper] he is always present with the Father ; that [semper cœxistebat Patri] he did always co-exist with the Father ; and blames those who did [prolationis initium donare] ascribe a Beginning to his Production : And yet (I think) there is no passage in This Writer, that supposes him to be derived from the Father by any absolute Necessity of Nature.

Tatian expresses himself thus: *The Word* (says he) *springeth forth from the divine simplicity* [from God who is a simple uncompounded Being,] *by his* **WILL**.

Clement Alexandrinus has the following expression :
*The Son (says he) spring-
 ing quicker from the Will
 of the Father, than Light
 from the Sun.*

Θάττω γὰρ ἡ ἀνοὶς ἀνταύτως
 τοῖς πατέρεσσι, ὡς τὸ φῶς
 ἀπὸ τοῦ ἡλίου.

Admonit.
 ad Gentis.

Passages of *Tertullian* there is no need to cite: For of Him the Learned Dr. *Waterland* observes, that He " *Always speaks of the Generation as a Voluntary thing, and brought about in Time; as do several Other Writers.*" *Defense of some Queries, pag.*

145. obarup sup x 141
Hippolytus says: God
 The Father begat him,
 when he Willed, and as he
 Willed to beget him.

Origin said to be born of the Paria, daughter of a village.

Origen speaks. Thus concerning the Time of the Son's generation; These words, Thou art my Son, This day have I begotten thee; are spoken to him by God, with whom it is always To day. For there is no Evening nor Morning with him: But the Time is extended, if I may so speak, with His Unbegotten and Eternal Life, is the To day in which the Son was begotten: So that the Beginning of his Generation can no more be discovered, than of That Day. And yet none of the Ancient Writers do more constantly and uniformly than Origen, represent the Son as begotten by the Father and Will of the Father.

Novatian expresses himself thus: The Son, being begotten of the Father, is Always in [or with] the Father: — He that was before all Time, must be said to have been always in [or with] the Father. And yet in the same Chapter he expressly adds: The Word, which is the Son, was born of the Father, at the Will of the Father: — He was produced by the Father, at the Will of the Father. Upon which passages the learned Bp. Bull makes this Remark: When the Son is said to be born of the Father, —

Ex quo, quando ipse voluit, termino filius natus est: Quando pater voluit, processit ex patre. Ibid. Cum filius dicitur ex Patre, quando ipse voluit, Father,

Father, at the Will of the Father, That Will of the Father must be understood to be eternal.

And Alexander Bishop of Alexandria: *We believe (saith he) that the Son was Always from the Father. But let no one by the word [Always,] be led to imagine him Self-existent. For neither the term, Was; nor, Always; nor, before all Ages; mean the same as being Self-existent.* —

The phrases, Was; and, Always; and, before all Ages; whatever their Meaning be, cannot imply the same as Self-existence.

Eusebius, in the following passages, expresses his Sense of the Son's being Always with the Father: The singular (saith he) and eternal generation of the only begotten Son. And again: 'Tis manifest that the only-begotten Son was with God his Father, being present and together with him, always and at all times: And again; But [the consideration of Christ before his Incarnation] must extend back beyond all Time, and beyond all Ages. And again; That the Son was begotten;

nasci; velle illud Patris, æternum fuisse intelligendum. *Defens. Sect. 3. cap. 8. § 8.*

Καὶ τὸ αὐτὸ εἶναι τὸν υἱὸν ἐκ τοῦ πατρὸς πᾶντοτε. — Ἀλλὰ μὴ τίς τὸ Ἀεὶ παρὲς ὑπολάβῃ ἀγενήτου λαμβανέτω. — Οὐτε δὲ τὸ Ἦν, ὅτι τὸ Ἀεὶ, ὅτι τὸ Πρὸ αἰῶνος, ταῦτα ἐστὶ τῷ ἀγενήτῳ. — Τὸ Ἦν, ἔστι τὸ Ἀεὶ, ἔστι τὸ Πρὸ αἰῶνος, ὅτι αἰὲν ἢ, οὐκ ἐστὶ ταῦτα τῷ ἀγενήτῳ. Theodoris. lib. 1. c. 4.

Τὸν μονογενῆ υἱὸν τῷ Ἰησοῦ καὶ αἰῶνα γέννησιν. *Eccles. Theol. 1. 1. c. 12.*

Ἄλλος ὅτι ὁ μονογενὴς υἱὸς ἦν παρὲς τὸ αὐτὸ πατέρα τὸν Θεόν, συνὴν καὶ συμπάσαν αὐτὸν ὥς ἐκ πρώτου. *Lib. 2. c. 14.*

Ὁ δὲ πατὴρ χρεὶς καὶ πάντων αἰῶνων προϋστάς. *Demonstr. Evang. lib. 4. c. 1.*

Τὸν γεννητὸν καὶ χρεὶς πάντων αἰῶνων, ὅτι καὶ ὁ πατὴρ γέννησεν αὐτὸν καὶ πρὸ αἰῶνος, καὶ τὸν πατέρα αἰὲν ὡς ἀπαρχὴν συνὴν, καὶ οὐκ ἀγενήτῳ ὄντι. — γέννησεν αὐτὸν καὶ αἰὲν ὡς ἀπαρχὴν πατρὸς, μονογενῆ

And yet no body more expressly than the same Eusebius, declares that the Son was generated by the Power and Will of the Father: *The Light* (saith he) does not shine forth by the Will of the Luminous Body, but by * a Necessary Property of its Nature: But the Son, by the Intention and Will of the Father, received the Subsistence so as to be the Image of the Father: For by his Will did God become the Father of his Son, and caused to subsist a second Light, in all things like unto Himself.

And again; *Receiving before All Ages a real Subsistence, by the inexpressible and inconceivable Will and Power of the Father.*

And thence concludes: Every one must needs confess, that the Father Is and Subsists Before the Son.

See Jacksoni Adnotationes ad Novatianum, p. 383, &c.

And the Council of Sirmium: If any one says, that the Son was begotten

Ἡ μὲν αὐτὴ ἐκ κατὰ προο-
ρῶν ὁ Θεὸς ἐκλάσκει, κατὰ τὴν
δὲ ἰστίαν συμβολῆναι ἀρχαίαν· ὁ
δὲ υἱὸς κατὰ γέννησιν καὶ προοί-
ριον αἰῶν ὑπὲρ τοῦ πατρὸς βυλῆ-
ται· ὁ δὲ υἱὸς γέννησιν υἱὸς πα-
τρός, καὶ Θεός, ὁμοῦ κατὰ πάντα
ἰσότη· ἀφωρισμένην ὑπερτάτην.
Demonstr. Evangel. lib. 4, cap.
3.

Πρὸ πάντων αἰώνων ἐκ τῷ
πατρὶ ἀνεκφάνη ὁ ἀκρίτως
βυλὴ καὶ ἀθάνατος υἱόμορφος.
Ibid.

Προούκον δὲ ἐκ προορίων
κατὰ τὴν αἰῶν, καὶ ἰσότην ἰσολογί-
σιν. Demonstr. Evangel. lib. 5, c. 1.

Ἐπεὶ μὴ διδόνται· ὁ πα-
τὴρ γὰρ ἰσότην λόγῳ τῷ υἱῷ,
ἀνάμνησιν αἰῶν, ὅτι ὁ υἱὸς ἀνάμνη-
σις αἰῶν.

* Rays flow from the Sun, not at all as from a Cause, but as from an Instrument only. They flow from it necessarily; because there is a Power, a Cause, superior to Both; which has to appoint or confirmed both the Sun and its Rays. But from the First Cause, nothing can emanate, but by his Will. The First Cause can in no possible sense be a Necessary Agent, because there is no Power superior to His. And whatever existed by a Necessary absolute and independent on Him, would be as really and strictly Self-existent as Himself.

not by the Will of the Father; let him be Anathema. For the Father did not beget the Son by a physical Necessity of Nature without the Operation of his Will; but he at once wil-

led, and begat the Son, and produced him from Himself, without Time, and without suffering any diminution himself. And this Canon, saith Hilary, was therefore made by the Council,

lest any occasion should seem given to Hereticks, to ascribe to God the Father a Necessity of begetting the

Son, as if he produced him by Necessity of Nature, without the Operation of his Will. The Reverend Dr. Waterland contends, (*Defense of some Queries*, pag. 128. Edit. 3d.) that the words of the Council, *ὡς ἐκ ἐνάγκης*

and those of Hilary, *invito se*, ought to be translated, "Against his (the Father's) Will." But the Opposites to *ἐβλήθη*, viz. "ὡς ἐκ ἐνάγκης φυσικῆς ἀχθεις," and, "necessitas gignendi, Naturali lege cogente;" shew plainly that the translation I have here given, is right. For, whatever is by Necessity of "Nature," is, not "Against," but only "Without" or "Not By" the Will of God. And 'tis a just Remark,

which the Learned Jesuit *Petavius* makes upon this Anathema of the Sirmian Council. "*Voluntas ista, quam Necessitati opponunt Sirmienses præsules, mera est libertas; ac non solum violento et coacto contraria, sed et etiam quod ita Naturæ est consentaneum, ut ex arbitrio consilioque minimè pendat: Quæ fuit Eusebij Cæsariensis opinio, &c.*" De Trinit. lib. 6. cap. 8.

Again: Marius Victorinus: *It was not* (saith he, speaking of the Generation of the Son,) *by Necessity of Nature, but by the Will of the Father's Majesty.*

And Basil: God (saith he) *having his Power concurrent with his Will, begat a Son worthy of Himself; he begat him, such as he Himself would.*

And again: *It is the general Sentiment of all Christians whatsoever, that the Son is a Light begotten, shining forth from the unbegotten Light; and that He is the True Life and the True Good, springing from that Fountain of Life, the Father's GOODNESS.*

And Gregory Nyssen: *For neither* (saith he) *doth That immediate connexion between the Father and the Son, exclude [or, leave no room for the operation of] the Father's Will; as if he begat the Son by Necessity of*

Nature, without the Operation of his Will: Neither does the Supposition of the Father's Will [operating in this Matter,] so divide the Son from the Father, as if any space of Time was requisite between, [for the Will of the Father to operate in.]

Non à Necessitate Naturæ, sed *Voluntate Magnitudinis Patris.* Adv. Arium.

Ὁ Θεὸς συνδρομῶν ἔχει τῇ βούλῃ τὴν δύναμιν, ἐγέννησεν ἑαυτῷ ἑαυτῷ, ὡς αὐτὸς αὐτῷ. Hom. 29.

Κατὰ πρόληψιν πάντων ὁμοίως χριστιανοῖς συνπάσχει, — ἀπὸ τοῦ Θεοῦ εἶναι τὸ υἱὸν γεννητὸν ἐκ τοῦ ἀγενήτου Φωτὸς ἀπλάμψαντα, καὶ αὐτοζῶν καὶ αὐτοάγαθον ἐκ τῆς ζωοποιῦ πηγῆς, τῆς πατρικῆς Ἀγαθότητος. Contr. Eunom. lib. 2.

Οὐτε γὰρ ἡ ἀμείστος αὐτῇ συνάφεια ἐκβάλλει τὴν βύλην τοῦ πατρὸς, ὡς κατὰ τινα φύσιν ἀνάγκην ἀπρὸς αὐτὸν τὸ υἱὸν ἐχρημάτισεν, ὅτι ἡ βύλησις διέσπει τοῦ πατρὸς τὸ υἱόν, ὡς τι ἀξίωμα μεταξὺ παρρησιόπιστα. Contr. Eunom. 7.

And again : If he begat the Son when he Would, (as Eunomius contends :) it will follow, that since he Always Will'd what is Good, and always had Power to do what he Would, therefore the Son must be conceived to have

been Always with the Father, who always Wills what is Good, and always has Power to do what he Wills.

And, among modern Writers. the Learned Dr. Payne : There are several things, I own (saith he) in the Blessed Trinity, incomprehensible to our Reason, and unaccountable to our Finite Understandings — ; As, why, and how an infinite and All-sufficient God, should produce an eternal Son, — ; Whether This were by a Voluntary or a Necessary production ; &c.

See Observations on Dr. Waterland's Second Defense of his Queries ; Observat. VI. Also a Book, entitled, A Modest Plea for the Baptismal and Scripture-Trinity, p. 173 and 266.

§ XVIII.

The [Λόγος, the] Word or Son of the Father, sent into the World to assume our Flesh, to become Man, and die for the Sins of Mankind ; was not the [λόγος ἐνδίδωτος, the] internal Reason or Wisdom of God, an Attribute or Power of the Father ; but a real Person, the same who from the Beginning had been the Word, or Revealer of the Will, of the Father to the World.

See the Texts, N^o 535, 680, 654, 616, 617, 618, 607, 612, 638, 574, 584, 586, 588, 569, 631, 641, 642, 652, 672.

See beneath § 19 and 23.

Notes on § 18.

That [the λόγος, the σοφία, the δυναμις.] the *Word*, the *Wisdom*, the *Power* of the *Father*, was inseparably united to *Christ*, and dwelt in him, [the *Father* which dwelleth in me, he doth the *Works*, Joh. xiv, 10 ;] is acknowledged on all Hands, even by the *Socinians* themselves. But the Question is, whether *That* λόγος, of whom it is declared in Scripture that *He was made flesh, and dwelt among us ; that he came down from heaven, not to do his own Will, but the Will of him that sent him ; that he came in the flesh ; that he took part of flesh and blood ; that he was made in the likeness of men, and found in fashion as a man ;* does not signify the *real Person*, to whom the forementioned *Powers* and *Titles* belonged, both before and after his *Incarnation*, in different manners. See above, in Part I, the last Note on N^o 535.

As to the Sense of *Antiquity*. Among the Writers before the Time of the Council of Nice, *Theophilus*, *Tatian* and *Athenagoras*, seem to have been of *That* Opinion, that [the λόγος] the *Word*, was [the λόγος ἐνδιδακτός] the *internal Reason* or *Wisdom* of the *Father* ; and yet, at the same time, they speak as if they supposed *That Word* to be produced or generated into a *real Person*. Which is wholly unintelligible : And seems to be a Mixture of Two Opinions : The One, of the generality of *Christians*, who believed the *Word* to be a *real Person* : The Other, of the *Jews* and *Jewish Christians*, who *Personated* the *internal Wisdom* of *God*, or speak of it *figuratively* (according to the *Genius* of their language) as of a *Person*. See my *Commentary* on 40 select Texts, in Answer to Mr. *Nelson*, p. 178.

Irenæus and *Clement Alexandrinus*, speak sometimes with some Ambiguity ; but upon the whole, plainly

ly enough understand the Word or Son of God, to be a real Person.

The other Writers before the Council of Nice, do generally speak of Him clearly and distinctly, as of a real Person. See a large passage of Justin Martyr, in the latter part of his Dialogue with Trypho; where speaking against those, who taught [ἀτμητον καὶ ἀχώριστον τοῦ πατρὸς ταύτην τὴν δύναμιν ὑπάρχειν, ὡς περὶ τρόπον τὸ τοῦ ἡλίου φῶς ἐπὶ γῆς εἶναι ἀτμητον καὶ ἀχώριστον ὄντος τοῦ ἡλίου ἐν τῷ ἑρανῶ καὶ ὅταν δύσῃ, συναποφέρηται τὸ φῶς] that the Son was only a Power emitted from the Father, so as not to be really distinct from him; in like manner as men say the Light of the Sun is upon Earth, yet so as not to be a real distinct thing from the Sun in the Heavens, but, when the Sun sets, the Light also goes away with it; he, on the contrary, explains his Own opinion to be, that as Angels are permanent Beings, and not mere Powers; so the Son, whom the Scriptures call [Θεὸν καὶ Ἄγγελον] both God and an Angel, [οὐκ ὡς τὸ ἡλίου φῶς ὀνόματι μόνον ἀριθμεῖται, ἀλλὰ καὶ ἀριθμῶ ἕτερόν τι ἐστίν,] is not, like the Light of the Sun, a mere Name [or Power,] but a really distinct Being,

† See above in § 13. the Note upon a Passage of Eusebius.

† begotten from the Father by his Power and Will; not by Division, as if the Father's Substance could be parted, as all corporeal things are divided and parted, and thereby become different from what they were before. Part was taken from them; but as One Fire is lighted from Another, [so as to be really distinct from it,] and yet the former suffers thereby no Diminution. And indeed St John himself, styling him [θεός,] God, (which can be understood only of a real Person,) Job. i, 1; compared with Rev. xix, 13, where he says, * His Name is called the Word of God; does sufficiently determine This Point. About

* Substantia illa divina, cuius nomen est VERBUM Novatian. de Trin. c. 31.

About the Time of the Council of Nice, they spake with more Uncertainty ; sometimes arguing that the *Father* considered *without the Son*, would be † *without Reason and without Wisdom*, † *λογος* (which is directly supposing the Son to be nothing but an *Attribute of the Father* :) and yet at other times expressly maintaining, that the Son was *neither the word spoken*

forth, nor the inward word [or reason] *in the Mind of the Father, nor an Efflux of him, nor a part* [or Segment] *of his unchangeable Nature, nor an*

λογος δὲ οὐ προφορικὸς, οὐκ ἐνδιάθετος, οὐκ ἀπὸρροια τοῦ τειλεως, οὐ τμήμα, οὐ ἀπαχὺς φύσεως, οὐτι προβολή, ἀλλ' ὡς αὐτοτελὴ. *Ashanas. Exposit. Fidei.*

Emission from him ; but truly and perfectly a Son. But the greater part agreed in This latter Notion, that he was a *real Person* : And the learned *Eusebius* has largely and beyond Contradiction proved the same, [viz. that the Son is neither, *λογος ἐνδιάθετος*, a mere *Power* or *Attribute* of the Father ; nor the same Person with the Father ; but a *real distinct living Subsistence*, and true

Ὁυ τ' ἀπὸς ὅτι τὰ πατερι, καὶ ταῦτα δὲ ὅτι ἐ ζῶντα, καὶ ἀλλόθεν ὡς αὐτῶα, θείον καὶ θιῦ. *De Eccles. Theol. l. 1, c. 8.*

Son of the Father ;] in his Books, *de Ecclesiastica Theologia*, against *Marcellus of Ancyra*, a Follower of *Sabellius* and *Paul of Samosata* : And particularly, *Book I, chap. 8, and chap. 20* ; Which highly deserve the perusal of all learned men. [See also the *Decrees of the Council of Sirmium.*]

After the Time of the Council of Nice, they spake still more and more confusedly and ambiguously ; till at last the Schoolmen, (who, as an † excellent Writer of our Church expresses it, wrought great part of their Divinity out of their own Brains, as Spiders do Cobwebs out of their own Bowels ;

† *Archbishop Tillotson, Sermon concerning the Unity of the divine Nature.*

starting a thousand Subtilties — which we may reasonably presume that they who talk of them, did themselves never thoroughly understand;) made This Matter also, as they did most Others, utterly unintelligible.

§ XIX.

The Holy Spirit of God does not in Scripture generally signify a mere Power or Operation of the Father, but more usually a real Person.

See the Texts, N^o 1017, 1032, 1043, 1045, 1046, 1048, 1059*, 1077, 1129, 1138, 1143, 1144, 1147, 1155, 1171, 1172.

See above, § 18; and below, § 23; and the Notes on § 25.

§ XX.

The Holy Spirit is not Self-existent, but derives his Being from the Father, (by the Son,) as from the Supreme Cause.

See the Texts, N^o 1148, 1154, 546; and 1149 — 1197.

See above, § 5 and 12; and below, § 22 and 40.

§ XXI.

The Scripture, speaking of the Spirit of God, never mentions any Limitation of Time, when he derived his Being from the Father; but supposes him to have existed with the Father from the Beginning.

See the Texts, N^o 1132*, 1148, 1154.

See above, § 3, and 15.

§ XXII.

§ XXII.

In what particular metaphysical Manner the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined, and therefore men ought not to presume to be able to explain.

See the Texts, N° 1148, 1154.

See above, § 13.

Notes on § 22.

Thus Basil: If (saith he) you are ignorant of Many things; nay, if the things you are ignorant of, be ten thousand times more than those you know; why should you be ashamed, among so many other things, to take, in This likewise, That Safe Method of confessing your Ignorance as to the Manner of the Existence of the Holy Spirit?

And again: The very Motions of our own Mind, saith he, whether the Soul may be said more properly to create or beget them; who can exactly determine? What Wonder then is it, that we are not ashamed to confess our Ignorance concerning the Holy Spirit? For, that he is Superior to created Beings, the things delivered in Scripture, concerning him do sufficiently evidence: But the Title of

Ἐὰν δὲ πολλὰ ἀγνοῖς, καὶ πολλὰ
ἐπιγινώσκῃς ἢ ἠγνοῦμένῃς ἐν ταῖς
ἀγνοούμεναις, ἢ ἐν ταῖς ἐπιγινώσκου-
σαις καὶ τοῦ τοῦτον καὶ ὑπερβαίνει τοῦ
ἀγίου πνεύματος· τὴν ἀνιδεῖαν
ἀγνοῖας ἀναισχύντως ὁμολογᾷς;
Orat. contr. Sabell.

Ἀντὶ τῆς τοῦτον ἀνιδεῖας, πώ-
τερον καὶ ἐν τῇ γυναικὶ πῶτερον
ἢ ψυχῇ, τίς αἰ ἀκριβέως εἶπαι;
Τίς αἰ θαυμάσιον ἢ, καὶ περὶ τοῦ
ἀγίου πνεύματος ἀναισχύντως
ὁμολογᾷς τὸν ἀγνοῖαν ὁμολογᾷς; —
ὅτι μὴ καὶ ὑπερβαίνει τὴν κτίσιν ἐν
ἑαυτῇ ἰσχυρὰ παύεται καὶ οὐκ ἔστι
γεννητὴν παραδιδόντων —
ἀγνοῖας δὲ, οὐδὲς ἔστιν ἡ
παντοῦ ἐν τῷ φρονεῖν, ὅτι τοῦ
μῦθου ἔστιν πρὸς τοῦ Θεοῦ ἢ ἄλλου
παραγενόμενον· ἀλλὰ μὴ ἐν τῇ
τῇ ὅτι εἶναι τὸν μῦθον· Τίς αἰ
ἀντὶ καὶ καὶ τῷ, ἡ ἀνιδεῖα, ἢ

Unoriginated,

Unoriginated, This no man can be so absurd as to presume to give to Any Other than to the Supreme God. Nay, neither can we give to the Holy Spirit, the title of Son; for there is but One Son of God, even the Only-begotten. What Title then are we to give the Spirit? We are to call him the Holy Spirit, the Spirit of God, the Spirit of Truth, sent forth from God, and bestowed through the Son: Not a Servant; but Holy and Good, the direct-

πνεῦμα θεῶ, ἔ πνεῦμα ἀληθείας, ἀποσπόμενον παρὰ τοῦ θεοῦ, διὰ τοῦ γεννημένου· ὃ δὲ λέει, ἀλλ' ἄγιοι, ἀγαθοί, ἡγεμονικόν, πνεῦμα ζωοποιόν, πνεῦμα ἐκθέτης, ἐπιστάμενον πάντα πρὸς τοῦ θεοῦ. — ἔ μὴδὲ οἶδω ἀδότητον εἶναι τὸ πνεῦμα, τὸν ἀρετὴν τοῦ πνεύματος εἶναι τὸ πνεῦμα· ἐνταῦθα γὰρ ἐστὶ ἀληθείας πρὸς ἀποστολήντα ἐν ταῖς ἀγίαις γραφαῖς ἐκθετοῦ ἐπισημαίνον τῷ ἁγίῳ πνεύματι, πνεῦμα δὲ τὴν ἐμπειρίαν αὐτοῦ καὶ ἀκριβὲς κατάληψιν εἰς τὸ ὅτι ἐστὶν ἡμῶν ἀποκτείνω ἀνάνη. Contra Eunom. lib. 3.

ing Spirit, the Quickning Spirit, the Spirit of Adoption, the Spirit which knoweth all the Things of God. Neither let any man think, that our refusing to call the Spirit a Creature, is denying his Personality, [or real Subsistence:] For it is the part of a pious mind, to be afraid of saying any thing concerning the Holy Spirit, which is not revealed in Scripture; and rather be content to wait till the next Life, for a perfect knowledge and understanding of his Nature.

§ XXIII.

They who are not careful to maintain these personal characters and distinctions, but, while they are solicitous (on the one hand) to avoid the errors of the Arians, affirm (in the contrary extreme) the Son and Holy Spirit to be (individually with the Father) the Self-existent Being: These, seeming in Words to magnify the Name of the Son and Holy Spirit, in reality take away their very Existence; and so fall unawares into Sabellianism (which is the same with Socinianism.)

See above, § 18, and 19. Also, the last Note on N^o 535.

Notes

Notes on § 23.

'Tis so manifestly declared in Scripture, (saith Novatian,) that He [viz. Christ,] is God; that most of the hereticks, struck with the Greatness and Truth of his Divinity, and extending his Honour even too far, have dared to speak of him not as of the Son, but as of God the Father himself.

And Origen: Be it so (saith he,) that some among us, (as in such a multitude of Believers there cannot but be diversity of opinions,) are so rash as to imagine our Saviour to be Himself the Supreme God over all; Yet WE do not so, who believe his own words, My Father which sent me, is greater than I.

And Athanasius: Was not the Son (saith he) sent by the Father? He himself every where declares so: And He likewise promised to send the Spirit, the Comforter; and did send him according to his Promise. But now they who run the Three Persons into One, de-

Usque adeo Hunc manifestum est in Scripturis esse Deum tradi, ut plerique hæreticorum, divinitatis ipsius magnitudine & veritate commoti, ultra modum extendentes honores ejus, ausint non filium, sed ipsum Deum patrem promere & putare. *De Trin. cap. 18.*

Ἐγὼ δὲ τῆς, ὡς ἐν πλείοσι πιστεύοντες καὶ διχομύσαντες ἀφ' ὧν, διὰ τὴν προέτιμην ὑπετίθενται τὸν σωτῆρα εἶναι τὸν ἐπὶ πάντι θέν. ἀλλ' ὅτι γε ἡμῶς ταῦτα, οἱ πιστεύοντες αὐτῷ λέγουσι, ὁ πατὴρ ὁ πῦρμας με μίσην μου ἐστίν. *Contr. Gels. lib. 8.*

Ἡ δὲ ἀπεσταλὴ μὴ ὑπὸ τοῦ πατρὸς ὁ υἱός; ἀφ' ἡμετέρας δὲ πιστεύου καὶ ἀποστόλων τὸ πνεῦμα τὸ παράκλητον ἐπαγγέλλεται; καὶ δὲ ὁ ἀποστόλος κατὰ τὸ ὑπόχρησιν. Ἀλλ' οἱ τὴν τριάδα μόνον ποιῶντες, καθύπερ καὶ τὸν ἀποστόλων ὡς τὴν γίνεσθαι ἐπιχειροῦν. *contra Sabell.*

stroy (as much as in them lies) both the Generation [of the Son,] and the Mission [of the Son and Spirit.]

And Basil: If any one (saith he) affirms the same Person, to be the Father and the Son and the Holy Spirit; imagining One Being under different Names, and One real Subsistence under three distinct Denominations; we rank such a person among the Jews.

And again: Unto this very Time, in all their Letters, they fail not to anathematize and expel out of the Churches the hated Name of Arius: But with Marcellus, who has introduced the directly contrary impiety, and profanely taken away the very Existence of the Divinity of the Only-begotten Son, and abused the signification of the word (λόγος,) [interpreting it of the internal Reason of the Father;] with this man they seem to find no fault at all.

And Nazianzen, speaking of the same Opinions, (Orat. 1,) calls those men [ἄγαν ὀρθόδοξος] over-Orthodox, who, by affirming the Son and Holy Spirit to be Unoriginated, did consequently either destroy their Personality, that is, their Existence; or introduce Three co-ordinate Self-existent Persons, that is, [πληθυνῶν] a Plurality of Gods.

Ἔτις τ' αὐτὸν πάντες λέγουσι, καὶ υἱόν, καὶ ἅγιον πνεῦμα· καὶ τὸ πνεῦμα παλόνουσαν ὑποτίθεται, καὶ μίαν ὑπόστασιν ὑπὸ τῶν τριῶν προσωνυμιῶν διαφασισμένων· τὸ τοῦτον ἡμεῖς ἐν τῇ μορφῇ τῇ Ἰουδαίαν πίστεως. *Idem* Basil. epist. 73.

Μέχρι τοῦ οὗ ἐν πᾶσι, οἱ ἐπιτίλλουσι, γράμματα, τ' ὅτι δι-σύνουσαν ἄρουν ὡς καὶ αὐτὸν ἀναθεματίζουσι καὶ τ' ἐκκλησίαν ἐξελκύουσι ἐξ ἀλαϊσμοῦ. Μαρκελλὸς δὲ τῷ κατὰ δόγματον ἱ-κίον τὸν ἀείβιον ἐπιδικάζοντα, καὶ οἱ αὐτὸν τὸ ὑπαρξὲν τῆς τοῦ μονογενῆς δόξης ἀσεβῶσιν, ἐκκαὶ τὸν τοῦ λόγου προσηγορίαν ἐπιδικάζοντα, αὐδαιμῶς μάρτυρα ἐκπονεύοντα φαίνονται. *Ad* Athanas. epist. 52.

The Learned *Bishop Bull*, speaking of the Antient Writers before the Council of Nice: *Though perhaps* (saith he) *they do indeed somewhat differ from the Divinity of the Schools; on which, Petavius lays too much stress in these mysteries.* *Quanquam fortasse a Scholasticâ Theologiâ, (cui plus æquo in his mysteriis tribuit Petavius,) nonnihil discrepent. Sect. 2. cap. 13, § 1.*

And again: He [viz. Petavius] *thought every thing jejune and poor, that was not exactly agreeable to the Divinity of the Schools, itself more truly in most things jejune and poor.* *Scilicet illi jejuna & enectæ sunt, quæcunque Scholasticæ Theologiæ in plerisque verè jejunæ & enectæ, ad amissim non exiguntur. Sect. 3. cap. 9, § 8.*

Nothing can be more evident, than that They who teach, that the Person who Suffered and Died for the Sins of the world, was originally a Person unspeakably Superiour to Men and Angels, who came down from Heaven to be incarnate or made Man in order to Suffer; do speak of Christ our Saviour much more honourably, than They who affirm that the Person Suffering and Dying, was really no other than a Mere Man, whose Sufferings and Death they ascribe in mere Words, and not at all in reality, to the Impossible and Incorruptible God who dwelt in him. In which respect, the Socinians and their most zealous Adversaries differ greatly in Words, but nothing at all in Sense.

§ XXIV.

The Person of the Son, is, in the New Testament, sometimes stiled, *God*.

See the Texts, N^o 533—545.

See below, § 25 and 27.

§ XXV.

§ XXV.

25. The reason why the Son in the New Testament is sometimes stiled God, is not upon Account of his *metaphysical Substance*, how Divine soever; but of his *relative Attributes* and *divine Authority* (communicated to him from the Father) over Us.

See the Texts, N^o 533 — 545.

See beneath, § 51. And *Observations on Dr. Waterland's Second Defense of his Queries; Observation V.*

Notes on § 25.

The Holy Scripture, being written as a Rule of Life; neither in This, nor in any Other matter, ever professedly mentions any *metaphysical Notions*, but only *Moral Doctrines*; and *metaphysical* or *physical Truths* accidentally only, and so far as they happen to be connected with *Moral*.

The word, *God*, when spoken of the *Father himself*, is never intended in Scripture to express Philosophically his *abstract metaphysical Attributes*; but to raise in us a Notion of his *Attributes relative to Us*, his *Supreme Dominion, Authority, Power, Justice, Goodness, &c.* For instance: When God the Father is described in the loftiest manner, even in the prophetick stile, *Rev. i, 8, he which is, and which was, and which is to come*; 'tis evident that these words, signifying his *Self-existence* or *underived and independent Eternity*, are used only as a sublime Introduction to, and a natural Foundation of, that which immediately follows, *viz. his being ὁ παντοκράτωρ supreme Governour over All*.

And hence (I suppose) it is, that the *Holy Ghost* in the New Testament is never expressly stiled *God*,
or

or Lord, because whatever be his real *metaphysical Substance*, yet, in the divine Oeconomy, he is no where represented as *sitting upon a Throne*, or *exercising Dominion*, or *judging the World*; but always as executing the Will of the Father and the Son, in the Administration of the Government of the Church of God: According to that of our Saviour, *Job. xvi, 13; He shall not speak of himself; but whatsoever he shall bear, That shall he speak.* See below, § 32 and 41.

For the same reason also (I suppose) it is, that in *very many* places of Scripture the *Holy Ghost* is mentioned in *such* a manner, as that it does not at all appear in *Those* Passages, whether a *Person* be intended, or only a *Power*: It being *equally*, in *Either* case, the *Gift of God*.

§ XXVI.

By the Operation of *the Son*, the Father both made and governs the World.

See the Texts, N^o 546, — 553, 642, 652.

See below, § 35.

Notes on § 26.

There is hardly Any Doctrine, wherein all the Antient Christian Writers do so universally, so clearly, and so distinctly agree; as in This. And therefore I shall mention but one or two Authors.

There is One God (saith Unus Deus Omnipotens [παντοκρατωρ,] qui *Supreme over all*, *tens* [παντοκρατωρ,] qui *who made All things by* *omnia condidit per Ver-*
his Word: — And out *bum suum: — ex omni-*
of all things, Nothing is ex- *bus autem nihil subtrac-*
cepted; but All things did *tum est, sed omnia per*
the

the Father make by Him, whether they be visible or invisible, temporal or eternal.

Again : *That the Supreme God did by his Word [which, saith he just before, is our Lord Jesus Christ,] make and order all things, whether they be Angels, or Archangels, or Thrones, or Dominions ; is declared by St. John, when he saith, All things were made by him, and without him was not any thing made.*

And again : *Believing (saith he) in the One God, who made Heaven and Earth, and all things that are therein, by his Son Jesus Christ.*

And Athanasius : *By whom [viz. by the Son,] the Father frames and preserves and governs the Universe.*

And Again : *By the Son (saith he,) and in [or through] the Spirit, God both made and preserves all things.*

ipsum fecit Pater, sive visible, sive invisible, sive temporalia, — sive sempiterna. lib. 1, cap. 19.

Quoniam enim sive Angeli, sive Archangeli, sive Throni, sive Dominationes, ab eo qui super omnes est Deus, & constituta sunt & facta per Verbum ejus, Joannes quidem sic significavit ; — omnia per eum facta sunt, & sine eo factum est nihil. Id. lib. 3. cap. 8.

In unum Deum credentes, fabricatorem cœli & terræ, & omnium quæ in eis sunt, per Christum Jesum Dei filium, lib. 3, cap. 4.

Δι' ὃ τὰ πάντα ὁ πατὴρ διακοσμοῖ, καὶ συνίχει, καὶ προνοεῖται τὸ ὅλον. contra Genes.

Διὰ τοῦ υἱοῦ καὶ τοῦ πνεύματος καὶ τὰ πάντα ὁ θεὸς συνιστάται καὶ συνίσχεται διαφύλατται. consr. Sabell.

§ XXVII.

To the Son are ascribed in Scripture Other the Greatest Things, and the Highest Titles; even all Communicable divine Powers: That is, All Powers which include not That Independence and Supreme Authority, by which the God and Father of All is distinguished to be the God and Father of All.

Notes on § 27.

The Word, (saith Justin)
is the first Power (next
after God, the Father
and Supreme Lord of all,)
and it is the Son.

Ἡ πρώτη δύναμις (μετὰ τὴν πατέρα πάντων καὶ διονέτω Θεῶν) καὶ υἱός, ὁ λόγος ἐστίν. Apol. 1.

See the Texts, which declare;

That He knows mens thoughts, N° 554, 557, 562, 564, 565, 573, 589, 599, 605, 614, 627, 657, 669.

That he knows things distant, N° 571.

That he knows all things, N° 606, 613.

That he is the Judge of all, N° 582, 623.

That it would have been a Condescension in him, to take upon him the Nature of [to have laid bold of or helped] Angels, N° 654.

That he knows the Father, N° 34, 555, 576; even as he is known of the Father, N° 592.

That he so reveals the Father, as that he who knows Him, knows the Father, N° 590, 598, 600, 603.

That he takes away the Sin of the World, N° 570.

That he forgave Sins, and called God his own Father, N° 580, 649, 650.

That All things are His, N° 604, 608, 655, 656.

That he is Lord of All, N° 620, 621*, 622, 630, 633, 638, 651, 652, 665, 679, 681.

Z

That

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That he is *the Lord of Glory*, N^o 626, 663.

That he *appeared of Old in the person of the Father*, N^o 616, 617, 618, 597.

That he is *Greater than the Temple*, N^o 556.

That he is *the same for ever*, N^o 652, 662.

That he *hath the Keys of Hell and of Death*, N^o 667.

That he *hath the seven Spirits of God*, N^o 670, 674.

That he is *Alpha and Omega, the Beginning and the End*, N^o 666, 667, 668, 686.

That he is *the Prince of Life*, N^o 615.

That *he and his Father are One* [&c.] N^o 594, 595, 609, 610, 611.

That *he is in the Father, and the Father in Him*, N^o 596, 600, 602, 610, 611.

That he is *the Power and Wisdom of God*, N^o 625, 644.

That he is *Holy and True*, N^o 671, 672.

That he is *in the midst of them who meet in his Name*, N^o 558, 621, 624, 648.

That he *will be with them always, even unto the end*, N^o 560.

That he *will work with them and assist them*, N^o 563, 640, 643.

That he *will give them a Mouth and Wisdom*, N^o 566.

That he *will give them what they ask in his Name*, N^o 601.

That he *hath Life in himself*, N^o 583, 667.

That he *hath power to raise up himself*, N^o 572, 593.

That he *will raise up his Disciples*, N^o 582, 585, 587.

That he *works as the Father works, and does All as He doth*, N^o 579, 581, 582.

That he *has all Power in Heaven and in Earth*, N^o 559, 578, 628, 629, 639, 646, 653, 664, 671.

That

That he is above all, N° 577, 633, 638, 642.

That he sits on the Throne, and at the right hand, of God, N° 633, 647, 652, 659, 660, 661, 664, 673, 676.

That he was before Abraham, N° 591.

That he was in the Beginning with God, N° 567.

That he had glory with God before the World was, N° 607, 612.

That he was in the Form of God, N° 638.

That he came down from Heaven, N° 574, 584, 586, 588. The Son of Man which is in Heaven, N° 575.

That he is the Head, under whom all things are reconciled to God, N° 632, 633, 635, 638, 642, 646.

That in him dwelleth the Fulness of the Godhead, N° 642, 645.

That he is the Image of God, N° 631, 641, 652.

That he is in the Bosom of the Father, N° 569.

That his generation None can declare, N° 619, 658.

That he is the Word of God, N° 680, 535; the Son of God, N° 561; the only-begotten Son, N° 568; the first-born of every Creature, N° 641, 642, 672.

See also the Texts, wherein are joined together

The Kingdom of Christ and of God, N° 637, 677.

The Throne of God and of the Lamb, N° 684, 685.

The Wrath of God and of the Lamb, N° 675.

The First-fruits to God and to the Lamb, N° 678.

God and the Lamb, the Light of the new Jerusalem, N° 683.

God and the Lamb, the Temple of it, N° 682.

In order to understand rightly and consistently, how, and in what Sense, in several of these passages, many of the same Powers are ascribed to Christ, which in other passages are represented as peculiar Characters of the Person of the Father; it is to be observed, that with each one of the Attributes of

the *Father*, there muſt always be underſtood to be connected the Notion of *Supreme and Independent*; but the Titles aſcribed to the *Son*, muſt always carry along with them the Idea of being *communicated or derived*. Thus, for inſtance, when *All Power* is aſcribed to the *Father*; 'tis manifeſt it muſt be underſtood abſolutely, of *Power Supreme and Independent*: But when the *Son* is affirmed to have *All Power*, it muſt always be underſtood (and indeed in Scripture it is generally expreſſed) to be *derived to him from the Supreme Power and Will of the Father*. Again: When the *Father* is ſaid to *create the World*, it muſt always be underſtood, that He of his own original *Power* created it by the *Son*: But when the *Son* is ſaid to *create the world*, it muſt be underſtood that he created it by the *Power of the Father*. See and compare § x, above, with this whole § xxvii; and the Texts there cited, with thoſe referred to here; particularly N^o 447, 362, 58, 669, and 789.

See alſo above, the Notes on N^o 414; and below, the laſt Note on § 35.

§ XXVIII.

The *Holy Spirit* is deſcribed in the New Teſtament, as the immediate *Author and Worker* of *All Miracles*, even of thoſe done by our *Lord himſelf*; and as the *Conductor* of *Chriſt* in all the Actions of his Life, during his State of *Humiliation* here upon Earth.

See the Texts, wherein he is declared to be;

The immediate *Author and Worker* of *All Miracles*, N^o 996, 997, 1001, 1009, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1021, 1023.

Even of thoſe done by *Chriſt himſelf*, N^o 1000, 1010.

And

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And the *Conduſter* of Chriſt. in all the Actions of his Life here upon earth, N^o 998, 999, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1010, 1020, 1022.

§ XXIX.

The *Holy Spirit* is declared in Scripture to be the *Inſpirer* of the *Prophets* and *Apoſtles*, and the *Great Teacher* and *Director* of the *Apoſtles* in the whole *Work* of their *Ministry*.

See the Texts, N^o 1024—1073.

§ XXX.

The *Holy Spirit* is represented in the New Testament, as the *Sanctifier* of all Hearts, and the *Supporter* and *Comforter* of good Christians under all their Difficulties.

See the Texts, N^o 1074—1120.

§ XXXI.

Concerning the *Holy Spirit* there are Other *Greater things* ſpoken in Scripture, and *Higher Titles* aſcribed to him, than to any *Angel*, or any other Being *whatſoever*, except the *only-begotten Son* of God.

See the Texts, wherein it is declared ;

That *Blasphemy* againſt him is *unpardonable*, N^o 1121.

That he is *Eternal*, N^o 1132^a.

That he is the *Power* of the *Higheſt*, N^o 1122.

That he is the *Spirit* of *Truth*, which *proceedeth* from the *Father*, N^o 1124, 1125, 1136 ; and which the *World* cannot receive, N^o 1123.

That to *lie* to Him, is in effect the ſame thing as to *lie* unto God, N^o 1126.

That to *reſiſt* Him, is in effect the ſame thing as to *reſiſt* God, N^o 1127.

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That he gave *Injunctions* to the Church, N^o 1128.

That he is the Spirit of Glory and of God, N^o 1135.

That he knows the Mind of God, as perfectly as a Man knows his own Thoughts, N^o 1129.

That mens Bodies, by being Temples of the Spirit, are Temples of God, N^o 1130, 1131.

That he is the Author of Liberty, and Knowledge, N^o 1132.

That he reveals things which even the Angels desire to look into, N^o 1133.

That he raiseth the dead, N^o 1134.

See more, beneath; § 53.

§ XXXII.

The Person of the Holy Ghost, is no where in Scripture expressly stiled, God, or Lord.

See the Texts, N^o 66, 624, 1132.

The Reason of This, see above in the Notes on § 25.

There is indeed One Text, (but 'tis a wonderful Instance of the Corruption of the *Latin* Copies,) cited by *Ambrose*. John

iii, 6. *That which is born*

of the Flesh, is Flesh, B E-

CAUSE IT IS BORN

OF THE FLESH: And

That which is born of the

Spirit, is Spirit, B E-

CAUSE THE SPI-

RIT IS GOD. So

Ambrose, in his Comment,

understands the interpolated Words.

For Thus he argues.

This place (says he) ye

Arians do so expressly testify

to be spoken of the Spirit,

Quod natum est ex carne,

Caro est; quia de Carne

natum est. Et quod natum

est de Spiritu, Spiritus est;

QUIA DEUS SPI-

RITUS EST. *Ambros.*

de Spiritu Sancto, lib. 3.

cap. 11.

Quem locum ita ex-

presso *Ariani* testificamini

esse de Spiritu, ut eum de

vestris codicibus aufera-

ibat

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that ye take it away out of your Copies; And I wish ye struck it out of your own Copies only, and not out of the Books of the Church, [the Church of Milan.] — And perhaps ye have done the same thing in the East too. But though ye have been able to take away

tis: Atq; utinam de vestris, & non etiam de Ecclesiæ codicibus tolleretis. — Et fortassè hoc etiam in Oriente fecistis. Et literas quidem potuistis abolere; sed fidem non potuistis auferre. Ibid.

the words, yet ye cannot take away the Faith. These words of Ambrose demonstrate, (quite contrary to what He imagined,) that there had been indeed a corruption in the Text, not by some having taken away any words, but by Others (either carelessly, or in the over-heat of their Zeal) having added to the Latin Texts, words which in the Original never were there. And 'tis a strange Instance of the Ignorance of That Great Man, and of the Latin Church at That Time, to be imposed upon so far, as to receive even into the publick Books of their Church, so manifest an Interpolation.

§ XXXIII.

The Word, God, in Scripture, never signifies a complex Notion of more persons [or Intelligent Agents] than One; but always means One person only, viz. either the person of the Father singly, or the person of the Son singly. 28

See the Texts, N^o 1 — 441, and 533 — 545.

§ XXXIV.

The Son, whatever his metaphysical Essence or Substance be, and whatever divine Greatness and Dignity is ascribed to him in Scripture; yet in This He is evidently Subordinate

to the Father, that He derives his Being, Attributes and Powers, from the Father, the Father Nothing from Him.

See the Texts, N^o 769, 788, 798, 801, 937, 950, 953, 986, 992 ; and 756—995.

See above, § 5, & 7, & 12 ; and beneath, § 35 & 36.

Notes on § 34.

Among Men, (as I have observed above,) a Son does not, properly speaking, derive his Being from his Father ; Father, in This Sense, signifying merely an Instrumental, not an Efficient Cause. But God, when He is stiled Father, must necessarily be understood to be [αἰτία] a True and Proper Cause, really and efficiently giving Life. Which Consideration, clearly removes the Argument usually drawn from the Equality between a Father and Son upon Earth.

Concerning this Supremacy of the Father, as being alone [αὐτόθεος, ἀγέννητος, τέλειος, ἀνευδεής, αἰτία, ἀρχή, ρίζα, πηγὴ, ἀρχέτυπον,] God of himself, Underived, Perfect in himself, Independent ; the Cause, the Principle, the Root, the Fountain ; the Original ; whereof the Son is the Image, &c. the Antients express themselves after the following manner.

The Nature of the Son
(saith Clemens Alexandrinus) bath in it the greatest Perfection, and Holiness, and Dominion, and Authority, and Majesty,

and Beneficence ; as being most closely allied to Him who Alone is Supreme over all.

Ταλμοπάτη δὲ, & αἰωπάτη, καὶ
κυριαπάτη, & ἡγεμονικωπάτη, καὶ
βασιλικωπάτη, καὶ εὐεργετικωπάτη
ἡ τοῦ φύσεως, ἡ τῆς μορφῆς παντο-
κράτορι προσεχιστάτη. Strom. 7.

And

And Justin : *God Alone*
(says he) is Un-
begotten and * * 1 Tim.
Immortal, and vi, 16.
for That Reason
he is God.

Μόνος ἀγέννητος καὶ ἀφθαρ-
τος ὁ Θεός, καὶ διὰ τὸτο Θεός
ἰς. Dial. cum Tryph.

See above, p. 60: And below, the last Note on
§ 35.

And Clemens Alexan-
drinus : *There is* (says he)
One Unbegotten-Being, even
God who ruleth over All ;
And there is One First-be-
gotten Being, by [Through] whom all things were
made.

Ἐν μὲν τὸ ἀγέννητον, ὁ παντο-
κράτωρ Θεός· ὃ δὲ καὶ τὸ προγε-
νητὸν, δι' ὃ πᾶντα ἐγένετο.
Clem. Alex. lib. 6.

And Origen : *We af-*
firm the Son (says he,) *not*
to be more powerful, but
less powerful than the Fa-
ther : And this we do in o-
bedience to his own words,
My Father which sent me
is greater than I.— But
when we consider our Savi-
our as God the Word, [in
Gelenius's translation 'tis
Dei Verbum, as if he read
it, not θεὸν λόγον, but Θεῷ
λόγον, the Word of God,] and Wisdom and Righteousness
and Truth ; we then indeed exalt his kingdom, over All
who are subject to him as having these Titles ; but not
over his God and Father, to whom on the contrary He
Himself is subject.

Φαρόν τ' εἶναι ὅτι ἐκείνου
ἔστι πατὴρ, ἀλλ' ὑποδίδειν καὶ
τὸτο λόγον, αὐτῷ πεδύμενος
εἰπόντι, πὶ, ὁ πατὴρ ὁ πῶντος
μοι μείζων μου εἶμι. — Κρατῶν
δὲ φαρόν τὸν σωτῆρα μάλιστα, ὅτι
τοῦτον αὐτὸν διὰ λόγον ὁ σοφίαν
ὁ δικαιοσύνην καὶ ἀλήθειαν, πάν-
των μὲν τῶν ὑποτάγμενων αὐτῷ
καθ' ὅ ταῦτα ἴστω· ἀλλ' ἐχὼ καὶ ὁ
κρατῶν αὐτὸν πατὴρ ὁ Θεός.
contr. Cels. lib. 8.

And Novatian : *What-*
soever the Son is, he is not
of himself ; because he is
not Self-existent : But he is

Quicquid est [filius,]
non ex se est, quia nec
innatus est ; sed ex pa-
tre est, quia genitus est :
of

of the Father, because Begotten of him. So that whatever we stile him, whether the Word, or the Power, or the Wisdom, or the Light, or the Son; yet whatever He is, he is no otherwise than (as we before said) from the Father.

[See more Passages out of Novatian, below, under § 39.]

And Alexander Bishop of Alexandria: Let no man imagine, that the phrase, Always was, leads to any such notion as if the Son was Self-existent. For neither the word, Was; nor, Always; nor, Before all Ages; is of the same signification, as Self-existent: Nor can any other words which the mind of man can invent, come up to the Notion of Self-existence. Therefore we must reserve to the Self-existent Father This peculiar Dignity, that No One is the Cause of his Existence. Yet not denying the Divinity of the Son: but ascribing to Him, who is the express Image of the Father, an exact Likeness in all things: Only reserving to the Father the peculiar Property of Self-existence; as our Saviour himself declares, My Father is Greater than I.

Sive dum Verbum est, sive dum Virtus est, sive dum Sapientia est, sive dum Lux est, sive dum Filius est; & quicquid horum est, non aliunde est, quàm (sicut diximus jam superius) ex Patre. De Trin. cap. 31.

Μήτηρ τὸ Ἀπὸ πατρὸς ὑπόστασις
Ἀχρημάτου λαμβανέτω. —
Οὐτε γὰρ τὸ Ἦν, ὅτι τὸ Ἀπὸ,
οὐτε τὸ Πρὸ αἰώνων, τ' αὐτὸν ἐστὶ
τὰ Ἀγνήτων ἀλλ' οὐδ' ἐστὶν ἀπο-
στροφὴ ἵνα ἐνομαστοποιῇται σπου-
δαί, δηλοῖ τὸ Ἀγνήτων. —
Οὐκ ἐν τῷ μὲν Ἀγνήτων πατρὶ
οὐκ ἐν ἀξίωμα φυλακτικόν, μη-
δὲν ἔστιν αὐτῷ τὸν αὐτὸν λό-
γοντας. — Τῷ μὲν δὲ θεῷ
αὐτῷ [οὐδ'] μὴ παραστήσαν-
ται ἀλλὰ τῷ εἰέναι καὶ τῷ χαριστικῷ
τοῦ πατρὸς ἀποκρισάμενον ἐμφέ-
ρμα κατὰ πάντα ἀνατιθέμενος
τὸ δὲ ἀγνήτων τῷ πατρὶ μόνον
ἴδιον παραμένει δεξιότατος, ὅτι
καὶ αὐτὸ φάσκοντες τοῦ πατ-
ρός, ὁ πατὴρ μὲν μᾶλλον μὲν
ἐστίν. Εἰρη. ad Alex. apud
Theodoris. lib. 1.

And

And again : There is an immense distance between the Self-existent Father and the things created by him.

Μακρὸν δὲ εἶναι μεταξὺ πατρὸς ἁγίου, ἔ τῶν κτισθέντων ἐκ αὐτοῦ ——— ὡς μακρὰ τὴν φύσιν ποιοῦντος ———. Ibid.

A middle nature between which, is the Only-begotten.

And Constantine the Great : The Father, is the Cause of the Son, and the Son, is Caused by him.

Ἀπὸ αὐτοῦ μὲν υἱός, ὁ πατήρ αἰτιατὸν δὲ, ὁ υἱός. Orat. ad Sacerdotum coeternum, apud Euseb.

And Eusebius : The Father is Perfect of Himself, and First, as Father, and as the Cause of the Son's Subsistence ; not receiving any thing from the Son, to the compleating of his own Divinity. But the Son, as being derived from a Cause, is Second to him whose Son he is ; having received from the Father both his Being, and his being Such as he is.

Καὶ ὁ μὲν κατ' ἑαυτὸν τέλει καὶ πρῶτος, ὡς πατήρ, καὶ ἔ τῷ υἱῷ συστάσας αὐτοῦ. ἔ δὲ αὖς συμπλόκῃ καὶ ἑαυτοῦ θεότητι παρὰ τοῦ υἱοῦ λαμβάνων. Ὁ δὲ ὡς ἐκ αἰτίας γεγενῆς υἱός, δεύτερος ἔ ἐστὶν ὁ υἱὸς καθίσταται, παρὰ τοῦ πατρὸς ἔ τὸ εἶναι καὶ τοίωτον εἶναι εὐλογῶν. Demonstr. Evang. lib. 4. c. 3.

[See another passage of Eusebius, above, under § 12.]

And Athanasius : The Nature of God, is the Cause both of the Son and Holy Spirit, and of all Creatures.

Ἀπὸ αὐτοῦ ἐστὶν ἡ τοῦ Θεοῦ φύσις, καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, καὶ τῆς κτίσεως πάσης. Dissertat. Orthodoxi & Arian.

And Again : The Father, having his Being Perfect [of himself,] and Indefectible [or Independent ;] is the Root and Fountain of the Son and Spirit.

Ἀλλ' ἐστὶ μὲν ὁ πατήρ, τέλει ἔχων τὸ εἶναι, ἔ ἀνελκυστός, ἔ καὶ πηγὴ τοῦ υἱοῦ ἔ τοῦ πνεύματος. Orat. coetern. Sabell.

And

And the Synod of Sardica: *The very Name of Father, implies something Greater than that of Son.*

Ἀὐτὸ τὸ ὄνομα τοῦ πατρὸς, μᾶλλον ἐστὶ τοῦ υἱοῦ. *Apud Theodoret. lib. 2. c. 8.*

And Hilary: *Who will not confess that the Father is Superiour? He that is Unbegotten, than he that is Begotten? The Father, than the Son? He that Sent, than he that is sent by him? He that commands, than he that obeys? Our Saviour himself testifies This to us, saying, My Father is greater than I. [See another passage of Hilary and of Basil, above, under § 12.]*

Quis Patrem non potius confitebitur, ut ingentum à genito, ut Patrem à filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediat? & ipse nobis testis est, Pater major me est. De Trin. l. 3.

And Basil: *The word Father, what else does it signify, but the Cause and Original of That which is begotten of him?*

Τὸ δὲ πατὴρ τί ἄλλο σημαίνει, ἢ ἔχει τὸ αἷμα ἔχει καὶ ἀρχὴ τοῦ ἐξ αὐτοῦ γεννηθῆτος; *contr. Eunom. 1.*

Again: *We affirm that according to the natural order of Causes and Things issuing from them, the Father must have the Preeminence before the Son.*

Ἡμεῖς δὲ, κατὰ μὲν τὴν τῆς αἰτίας πρὸς τὰ ἐξ αὐτῶν γίνεσθαι, προτελεῖσθαι τοῦ υἱοῦ τὸν πατέρα φάμεν. *Ibid.*

And again: *We know but One Unbegotten, and One Original of All things; even the Father of our Lord Jesus Christ.*

Ἐνα ὃ οὐδαμῶς ἀγέννητον, ἓ μίαν τῇ πάντων ἀρχὴν, τὸν πάντων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Epist. 78.*

And, among Moderns, the Learned Bp. Pearson: *In the very Name of Father (saith he) there is something of eminence, which is not in that of Son; and some kind of priority we must ascribe unto him whom we call the First, in respect of him whom we term the Second*

cond Person : And as we cannot but ascribe it, so must we endeavour to preserve it. Expos. on Creed, p. 34.

Again : The Son has his Being from the Father, who Only bath it of Himself, and is the Original of all Power and Essence in the Son. I can of mine own self do nothing, saith our Saviour ; because He is not of Himself : And whosoever receives his Being, must receive his Power from another, pag. 34.

Again, We must not therefore so far endeavour to involve our selves in the darkness of this mystery, as to deny That Glory which is clearly due unto the Father ; whose prebeminence undeniably consisteth in this, that he is God not of any other, but of himself ; and that there is no other person who is God, but is God of Him. It is no diminution to the Son, to say he is from another ; for his very Name imports as much : But it were a diminution to the Father, to speak so of Him : And there must be some Prebeminence, where there is place for Derogation. What the Father is, he is from None ; what the Son is, he is from Him : What the first is, he giveth ; what the second is, he receiveth. The First is a Father indeed by reason of his Son, but he is not God by reason of him ; whereas the Son is not only so [viz. a Son] in regard of the Father, but also God by reason of the same, pag. 35.

Again : Which Order [viz. the Priority of the Father] hath been perpetuated in all Confessions of Faith, and is for ever inviolably to be observed. For that which is not instituted or invented by the Will or Design of man, but founded in the Nature of Things themselves ; is not to be altered at the pleasure of Man. Now this Priority doth properly and naturally result from the Divine Paternity : so that the Son must necessarily be Second unto the Father, from whom he receiveth his origination ; and the Holy Ghost, unto the Son. pag. 37.

Again :

Again : The Difference consisteth properly in This ; that as the Branch is from the Root, and the River from the Fountain, and by their origination from them receive that Being which they have ; whereas the Root receiveth nothing from the Branch, or Fountain from the River : So the Son is from the Father, receiving his Subsistence by Generation from him ; the Father is not from the Son, as being what he is from None. pag. 38.

Again : It is most reasonable (saith he) to assert, that there is but One person who is from None ; and the very generation of the Son and procession of the Holy Ghost undeniably prove, that neither of those Two can be That person. For whosoever is generated, is from Him which is the Genitor ; and whosoever proceedeth, is from Him from whom he proceedeth ; whatsoever the Nature of the generation or procession be. It followeth therefore, that This person is the Father ; which name speaks nothing of dependence, nor supposeth any kind of priority in another. — From hence He is stiled One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ. pag. 40.

Again : Which as it is most true, [that the Father is the One God,] and so fit to be believed ; is also a most necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None ; it could not be denied but there were more Gods than One. Wherefore This origination in the divine Paternity, hath Antiently been look'd upon as the Assertion of the Unity. pag. 40.

And again : There can be but One Person originally of Himself subsisting —, because a Plurality of more persons so subsisting wou'd necessarily infer a Plurality of Gods. — The Father of our Lord Jesus Christ is originally God, as not receiving his eternal Being from any other. Wherefore it necessarily follows that Jesus Christ, who is certainly not the Father, cannot be a person subsisting —

isting — originally of himself. — The Father hath the Godhead, not from the Son nor any Other; whereas the Son hath it from the Father. pag. 134. [See more above, Part I, in the Notes on the Text, No 414.]

And the learned Bishop Bull: *The Father* (saith he) *is rightly stiled the Whole, as being the* † *Concerning This Phrase, Fountain of see above in Divinity. For Part I. No 645.* *the Divinity*

which is in the Son and in the Holy Spirit, is the Father's Divinity, because derived from Him.

Again: *This Assertion [of the Son's Subordination] is particularly to be heeded, upon the account of some Modern Writers, who earnestly contend that the Son may properly be stiled God of Himself: Which Opinion is both contrary to their own hypotheses who maintain it, and to the Catholick Doctrine.*

Again: *Which Things manifestly denote some Superiority of the Father over the Son, even in That respect wherein he is most properly the Son of God.*

Again: *He [viz. the Father] is derived from no Original, is subject to*

Nam Totum rectè dicitur Pater, quæ est $\pi\alpha\tau\epsilon\rho$ $\theta\epsilon\acute{o}\tau\eta\tau\omicron\varsigma$ siquidem Divinitas, quæ in Filio est & in Spiritu Sancto, Patris est, quia à Patre derivatur. Defens. Sect. 2. cap. 8. § 5.

Hæc autem Thesis notatu imprimis digna est propter Neotericos quosdam, qui filium propriè dici posse $\alpha\upsilon\tau\acute{o}\theta\epsilon\omicron\upsilon$, hoc est, à Seipso Deum, pertinaci studio contendunt. Hæc sententia tum ipsorum hypothefibus qui illam defendunt, tum Catholico consensui repugnat. Ibid. Sect. 4. cap. 1. § 7.

Quæ $\epsilon\kappa\omicron\upsilon\chi\eta$ quandam Patris supra Filium etiam quæ maximè propriè Dei filius est, manifestè significant. Ibid. Sect. 4. cap. 2. § 3.

A nullo ille ortus principio, nulli subjectus est; neq; magis ab alio mis-
None;

None; and can no more be said to be sent by Any, than to be begotten of Any. On the contrary the Son of God, on That very Account, because he is begotten of God the Father; derives all his Dignity from the Father. Nor is it at all less honourable for him to be sent by the Father, than to be begotten of him.

And again: That prudent man [viz. Eusebius] took care here [viz. in his Creed,] as almost every where else, to guard against the Sabellians; in so asserting the true divinity of the Son, as at the same time to reserve entire to God the Father the prerogative of being Alone God of Himself, [or, God Self-existent,] and thereby to distinguish the Father from the Son. In which, the Nicene Council agreed with him.

And the learned Dr. Payne: *The Father is the Only Self-existent unoriginated Being; — whom the Scriptures, Creeds, and Christian Offices call, God, absolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and so is not [αὐτόθεος, or] God in that Sense as the Father who is from None; but is God of God. — But, God, as it signifies a Self-existent unoriginated Being, — is predicated only*

ius, quam ab alio natus dici potest. Contra Filius Dei, quā ex Deo Patre natus, eo certē nomine Patri suam omnem auctoritatem, acceptam refert; neque minùs ipsi honorificum à Patre mitti, quàm ex Patre nasci. *Ibid. Sect. 4. cap. 3. § 4.*

Scilicet homo catus hîc, ut ubique ferè aliàs, Sabellianis occurrendum censuit, veram Filii divinitatem ita adserendo, ut interim Deo Patri sua prærogativa, quā nempe ipse solus αὐτόθεος est, hoc est, à seipso Deus, facta testata conservetur, eaque prærogativā Pater à Filio distinguatur. Atque in hoc ipsi consenserunt Patres Nicæni. *Judicium Eccles. cap. 6, § 5.*

§ 35. *The Son acts by the Power of the Father.* 313

of God the Father. Letter from Dr. P. to the Bp. of R. in Vindic. of his Sermon on Trinity Sunday, pag. 15.

See *Observations on Dr. Waterland's Second Defense of his Queries; Observat. II and III.*

§ XXXV.

Every *Action* of the *Son*, both in *making the World*, and in all other his *Operations*; is only the Exercise of the *Father's Power*, communicated to him after a manner to Us unknown.

See the Texts;

Wherein All his *Authority, Power, Knowledge and Glory*, are declared to be the *Father's*, communicated to Him; N^o 759, 761, 766, 768, 772, 773, 774, 779, 784, 786, 787, 789, 792, 805, 807, 808, 811, 815, 816, 817, 818, 819, 820, 821, 825, 826, 827, 829, 830, 833, 836, 837, 838, 841, 842, 843, 844, 845, 849, 851, 856, 857, 860, 861, 862, 863, 869, 871, 872, 874, 880, 882, 883, 890, 892, 897, 898, 900, 902, 903, 905, 906, 907, 908, 909, 912, 914, 923, 925, 929, 930, 931, 934, 937, 938, 940, 941, 943, 944, 945, 949, 950, 951, 953, 954, 957, 964, 958, 959, 960, 962, 963, 967, 969, 973, 974, 975, 976, 979, 981, 982, 987, 988, 990, 992, 993, 995.

And those, wherein he is declared to have been *raised from the Dead* by the *Power of the Father*: N^o 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 904, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975; and 572 compared with 593.

See above, § 26 and 34; and beneath, § 36.

Notes on § 35.

Since our Lord (saith Ireneus) is the Only Teacher of Truth; we should learn of Him, that the Father is Above All; For, saith he, my Father is greater than I.

Again: He of Himself freely and by his own Power, made and formed and perfected all things:— This is the Only God, who made all things; the Only [παντοκράτωρ,] Supreme over all, and Father of all:—

* Isa. xlv, 24. Who made all things * by Himself, that

is, by his Word and by his Wisdom, [by his Son

and his Spirit, as he elsewhere expresses it;] even Heaven and Earth and the Sea and all things that are therein.

Now how God is said to do those things by Himself, which he does by his Son and Spirit, he thus explains: God (saith he) did not want the ministry of Angels, in making those things which he determined to make: For he has Hands of his own always present with him, even his Word and Wisdom, his Son and Spirit, by and in whom he

Quoniam cum solus verax magister est Dominus, ut discamus per ipsum, super omnia esse Patrem; Etenim Pater, ait, major me est. lib. 2. c. 49.

Ipsa a semetipso fecit liberè & ex sua potestate, & disposuit & perfecit omnia. — Solus hic Deus invenitur, qui omnia fecit, solus omnipotens & solus Pater; — qui fecit ea per semetipsum, hoc est, per verbum & sapientiam suam, cœlum & terram & maria, & omnia quæ in eis sunt, lib. 2. c. 55.

Nec enim indigebat horum Deus ad faciendum quæ ipse apud se præfignierat fieri; quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia liberè & sponte fecit. lib. 4. cap. 37.

does all things according to his own Will. [His meaning is, that the Son and Spirit exercise the Power and execute the Will of God, as immediately and completely, as a Man's own hands execute his Power and Will.]

Again: The Hand of God, working according to the Will of God, even the Father; this is the Son of God.

Again: By the Hands of the Father, that is, by the Son and Holy Spirit, is Man made after the Likeness of God.

Again: We believe (saith he) in One God, the Maker of Heaven and Earth and of all things which are therein, by Jesus Christ the Son of God.

And again: He who is the Supreme God over All, made and formed all things by his Word, which (saith he just before) is our Lord Jesus Christ.

And again: So that he who made all things by his Word, is justly stiled the Only God and Lord.

[Of the Son's deriving his Knowledge, as well as Power, from the Father; see the passages of Irenæus and Basil cited above, Part I, upon the Text,

Ἦ — τὸ θεῶν χεῖρ —
ὁμογενὴς τῷ θεῷ πατρὶ τὸ θεῶν
ὡς πατὴρ. — Hic est autem
Filius Dei. Lib. 5. cap. 5.

Per manus enim Patris, id est, per Filium & Spiritum Sanctum, fit homo secundum similitudinem Dei. lib. 5. c. 6.

In unum Deum credentes, fabricatorem cœli & terræ & omnium quæ in eis sunt, per Christum Jesum Dei filium. lib. 3, cap. 4.

Ab eo, qui super omnes est Deus, & constituta sunt & facta per Verbum ejus, — qui est Dominus noster Jesus Christus. lib. 3. c. 8.

Ita ut is quidem, qui omnia fecerit Verbo suo, (as Grabe observes from the Arundel MS, while Others read it, cum Verbo suo) justè dicatur Deus & Dominus solus. *ibid.*

N^o 773 ; and a passage of Clemens Alexandrinus, Strom. 4. cited below in § 36.]

And Theophilus : *This Word* (says he) *ministred to God in the creation of things, and By Him did he make all things.*

In like manner Clemens Alexandrinus : *All our Lord's Power* (saith he) *must be referred back to Him who is Supreme over All ; And the Son, if we may so speak, is the Operating Power of the Father.* [His Meaning is the same, as Irenæus's in calling him *The Hand of the Father.*]

And Origen : *The immediate Maker of the World, and as it were Builder of it in his own Person, is the Son or Word of God : But the Father, who appointed his Son or Word to make the World, is the Principal Author of it.*

And Eusebius : *The Evangelist, when he might have said, All things were made by him as the efficient Cause ; (and again, The World was made By Him ;) did not so express it, by Him as the Efficient Cause ; but By [or Through] him as the Ministering Cause ; that hereby he might refer us to the Supreme Power of the Father, as the Original of all things.*

Τῷ τοῦ λόγου ἔργῳ [ὁ Θεός] ὑπαρὼν τῶν ὑπ' αὐτοῦ γυναικῶν, ἐδ' αὐτῷ τὰ πάντα ποιῶν. Lib. 2.

Πᾶσα τοῦ Κυρίου εὐεργεσία ἐπὶ τῷ παντοκράτορι τὴν ἀναφοράν ἔχει· ἐν ἑστῷ, ὡς ἐκείνῳ, πατρικῆς τῆς εὐεργεσίας ὁ υἱός. Strom. 7.

Τὸν μὲν προσιχώρις δημιουργὸν εἶναι τὸν υἱὸν τοῦ Θεοῦ λόγον, καὶ ὡς περὶ αὐτοῦ τοῦ κόσμου τὸν δὲ πατέρα τῷ λόγῳ, τῷ προστιταχέναι τῷ υἱῷ αὐτοῦ λόγῳ ποιῶναι τὸν κόσμον, εἶναι πρώτως δημιουργόν. lib. 6. contr. Cels.

Δυνάμειον γὰρ ὁ Ἐὐαγγελιστὴς εἰπὼν, πάντα ὑπ' αὐτοῦ ἐγένετο· καὶ αὐτῷ, καὶ ὁ κόσμος ὑπ' αὐτοῦ ἐγένετο· Οὐχ, ὑπ' αὐτοῦ, ἔφη, ἀλλὰ δι' αὐτοῦ· ὃ ἡμῶς ἀναπείμην ἐπὶ τῷ ἔλῳ ποιῶν τὸν πατέρα αὐθεντίαν. De Ecclesiast. Theol. lib. 1, c. 20. § 3.

And

And Athanasius: God (saith he) the Maker and Supreme Governour of all things, who is far above all Being and all that the mind of man can conceive, as being Good and Excellent above all things; made Mankind after his own Image, by his Word, even by our Lord Jesus Christ.

And again: We acknowledge One only Original of Things; and affirm that the Word, which operates immediately in the Production of things, has no other kind of * Divi-

nity but that of the Only God, * See above, the Note on N^o 645.

[viz. of the

Father;] as being Begotten of him.

And again: The Father does all things, by the Son, and in the Holy Spirit.

And Basil: Yet lest (saith he) from the greatness of the things done by him, we should be moved to imagine that our Lord [Jesus Christ] is Unoriginated, [and so himself the original Cause;] what doth He, who bath Life in himself, say of himself? I live by the Father. And

Ὁ μὲν γὰρ τοῦ παντός δημιουργὸς καὶ παμβασιλεὺς Θεός, ὁ ὑπερέκστα πάσης ὕλης καὶ ἀνθρώπου ἐκείνης ὑπάρχων, αὐτὸς δὲ ἀγαθὸς καὶ ὑπερεκκλῆς ὢν, διὰ τοῦ ἰδίου λόγου, τοῦ συντῆξαι ἡμῶν Ἰησοῦ Χριστοῦ, τὸ ἀνθρώπου γένος κατ' ἰδίαν εἰκόνα πεποιήκει. contr. Gentes.

Μίαν ἀρχὴν οἰδαμεν, οὗτος δημιουργὸν λόγον φάσμεναι ὡς ἔταρον τινὰ τρόπον ἔχειν θεότητος, ἢ τῷ ᾧ Μόνῳ Θεῷ, διὰ τὸ ἐξ αὐτοῦ προφικνῆναι. Orat. 3. contr. Arianos.

Ὁ ᾧ πατὴρ, δι' ᾧ ὁ λόγος, ἐν πνεύματι ἁγίῳ, τὰ πάντα ποιεῖ. Epist. ad Serap.

Ὅμως μόντοι, ἵνα μήποτε ἐκ τῆς μεγάλους τῶν ἐνεργουμένων περισπασθῶμεν εἰς τὸ φαντασθῆναι ἀναρχὸν εἶναι τὸ πνεῦμα, τί φησιν ἡ αὐτοζωνή; ἰγὼ ζῶ δι' ᾧ τὸ πατὴρ καὶ ἡ ᾧ θεῷ δύναμις; οὐ δύναται ὁ υἱὸς ποιῆναι ἀφ' ἑαυτοῦ ὧν καὶ ἡ αὐτοτελής σοφία; ἐνταῦθα ἔλαβον τί εἶπεν ὁ τί λέγει. δι' ᾧ πάντων τούτων πρὸς

what doth he, who is the Power of God, say of himself? The Son can do nothing of Himself. And what doth he, who is perfect Wisdom, say of Himself? I have received

a Commandment, what I shall say, and what I shall speak. Leading us by all these things to the knowledge of the Father, and referring to him the wonderfulness of the things done; that so through the Son we may know the Father.

Again: Therefore our Lord saith, All mine are thine; as referring up to the Father the Original of the whole Creation. And thine are mine; as signifying, that from the Father was derived to Him the Power of creating things.

Again: By This Power [of the Son,] all things were produced out of Nothing into Being: Yet not by this Power, as the Original Cause: For there is a Power Underived and Unoriginated, which is the Cause of That which causeth all things: For from the Father is the Son, by whom are all things; and with Him, the Holy Ghost is always inseparably considered: — But the Supreme God over all, has

τὸ τοῦ πατρὸς ἡμᾶς τίνεσθαι ὁ δυνάμει, καὶ τὸ δυνάμει καὶ ἡμᾶς ἰσχυρὰ ἐν αὐτῷ ἀναφύγειν, ἡμᾶς δὲ αὐτῷ καὶ πατέρα γινώσκον. De Spiritu Sancto, cap. 8.

Διὰ τοῦτο φησὶ ὁ κύριος, τὰ ἡμᾶς πάντα τὰ ἐμὰ, ὡς ἐν αὐτῷ τὸν καὶ ἀρχὴν καὶ δημιουργοῦσαν ἀναγομένην. Ἐτὰ τὰ ἡμᾶς, ὡς ἐκείνου αὐτῷ [forte αὐτῷ] καὶ αἰτίας τὸ δημιουργοῦν καθύπερθε. Id. Ibid.

Ὅτι δὲ ἐκείνου μὲν πάντα καὶ δημιουργοῦς ἐν τῷ μὴ οὐθέντι, καὶ τὸ ἡμᾶς καὶ ἀρχὴν καὶ δημιουργοῦσαν ἀναγομένην. Ἐτὰ τὰ ἡμᾶς, ὡς ἐκείνου αὐτῷ [forte αὐτῷ] καὶ αἰτίας τὸ δημιουργοῦν καθύπερθε. Id. Ibid.

Alone

Alone a peculiar distinct Character of the manner of his Subsistence : as being the Father, and subsisting without Cause : and by This character, he is properly distinguished.

Again : If all things (saith he) depend upon One Original, then whatever is said to be made by the Son, must nevertheless be referred to the First Cause [viz. the Father.] So that though we believe all things were brought into Being, by God the Word ; yet This does not at all hinder us from acknowledging that the Supreme God over all [viz. the Father,] is the [original] Cause of all things.

And Cyril : When the Father willed that all things should be formed, the Son formed them by the Appointment of the Father : That so the Original Absolute Supreme Authority might be reserved to the Father ; and at the same time, the Son might have Power over the things that he made.

And, among Moderns, the Learned Bp. Pearson : It appeareth clearly (saith he) that They [the Antients] made a considerable Difference between the Person of the Father, of whom are all things ; and the Person of the Son, by whom are all things. pag. 38.

And again : In respect of the Paternal Priority, — That which is common to the Father, Son, and Holy Ghost, may be rather attributed to the Father as the first

μὴ, ὡς αὐτὸς ἰδιόζων ἐκ-
γινώσκου. Ad Greg. Nyss.

Epist. 43.

Εἰ ὁ μὲν [ἄρχῃς] ἑαυτοῦ
τὰ ἅλα, τὰ κατὰ τὴν οὐρανὴν
ἀνὰ λόγον, πρὸς τὴν πρώτην
αἰτίαν τὴν ἀναφερόμεν ἔχει. ὡς
καὶ πάντα εἰς τὸ εἶναι παρῆλθαι
ἀπὸ τῆς διὰ λόγου κτιστικῆς, ἕως
τὸ πάντων αἰτίαν εἶναι Θεόν, ὃ
ἔστιν ὁ ἀφαιρέσιμος. Cyril.
Euseb. lib. 2.

Πατὴρ ἀλλοτρίως τὰ πάντα
κατεσκευάσθαι, τοῦ τὸ πατρὸς νό-
ματι ὁ υἱὸς τὰ πάντα ἰδμεν ἡμεῖς
εἶναι. ἡμεῖς τὸ μὲν νόμα πατρὸς τὸ
πατρὸς τὴν Ἀυθεντικὴν ἔχουσιν, ὡς
ὁ υἱὸς δὲ πάλιν ἔχει ἑαυτοῦ τὴν
ἰδίαν δημιουργικότητα. Cyril. His-
tos. Catech. 11.

Person in the Trinity. In which respect the Apostle hath made a distinction in the phrase of emanation or production: To Us there is but One God, the Father, OF whom are all things, and we in Him; and One Lord, Jesus Christ, BY whom are all things, and we by him. And our Saviour hath acknowledged, The Son can do nothing of Himself, but what he seeth the Father do. Which speaketh some kind of Priority in Action, according to that of the Person. And in this Sense the Church did always profess to believe in God the Father, Creator of Heaven and Earth, pag. 65.

And the learned Bp. Bull: *If He who affirms that the Father, as Father, is the Primary Maker of the World, as having made all things by his Son; must be esteemed an Arian: it will follow that St. Paul himself, will scarce be clear of Arianism; who, 1 Cor. viii, 6, treating of the distinct Parts, (if we may so say,) which the Father and Son bear in the Creation and Renovation of Things, thus speaks; To Us there is One God, the Father, OF whom are all things, and we in him; and One Lord Jesus Christ, BY whom are all things, and we by him. For 'tis manifest that Those words, Of whom, do denote the Primary Cause. And there-*

Sanè si is, qui dixerit Patrem, quàm Pater est, primarium esse Mundi Opificem, qui hæc universa per Filium suum condiderit, pro Ariano habendus est; vix ab Arianismi labe purus erit ipse Paulus, 1 Cor. viii, 6, de partibus, ut ita loquar, Patris & Filii in rerum creatione & renovatione, sic differens; Nobis unus est Deus Pater, à quo omnia, & nos in ipso; & unus Dominus, Jesus Christus, per quem omnia, & nos per ipsum. Nam illud & ov, à quo, causam primariam denotare manifestum est. Unde & Theod. Beza ad locum hæc annotat: Quum Pater à Filio distinguitur, illi Primfore

fore Theod. Beza thus *commentis upon the Place* ; *Señ. 2, cap. 9, § 10.*
 When the Father is distinguished from the Son, the Original of things is ascribed to Him.

Again : *That the Father Alone operates of Himself* [by his own proper Power,] *what Catholick can deny ? For 'tis the peculiar Property of the Father, to exist and operate of Himself : But the Son receives from the Father, as from his Original, both his Being and Power of Acting : Upon which Account he is also said to work his Works as it were in Imitation of the Father, Joh. v, 19.*

Again : *In all divine Operations, the Son is the Minister of the Father : Forasmuch as He derives his operating Power from God the Father, (who is the Fountain and Original, as of the Essence, so also of all divine Operations ;) and the Father operates by Him : And not on the contrary doth the Father derive his operating from the Son, or the Son operate by [or through] the Father.*

And again : *The raising up of the Body of Christ*

*Patrem solum abrap-
 yety, hoc est, a seipso operari, quis Catholicus negaverit ? Quippe Patris hoc proprium est, ut a Seipso existat & operetur ; Filius verò & esse, & operari (ut loquuntur) suum, Patri tanquam Auctori acceptum refert. Quo respectu etiam Filius dicitur quasi ex imitatione Patris, opera sua facere : Joh. v, 19. Ibid. Señ. 2. cap. 13, § 10.*

In operationibus divinis omnibus Minister est Patris filius, quatenus hic a Deo Patre (qui est Fons & Origo, ut essentia, ita operationum divinarum omnium,) operatur ; & Deus Pater, per ipsum ; non ab ipso Deus Pater, aut per Patrem ipse. Señ. 4. cap. 2, § 2.

*Refuscitatio quidem corporis Christi a mor-
 from*

from the Dead, is also ascribed in Scripture to the Father. *What Wonder?* For whatsoever the Son doth, he doth it from the Father: And whatsoever the Father doth, he doth it by the Son. For which reason also the Creation of all things is ascribed both to the Father and the Son: Namely, because the Father made all things by the Son.

tuis, etiam Deo Patri in Scripturis tribuitur. Quid mirum? Quicquid agit Filius, a Patre agit: Quicquid verò facit Pater, per Filium facit. Hinc & Creatio rerum omnium & Patri & Filio tribuitur; quòd scilicet Pater per Filium universa condidit. *Judic. Eccles. c. 5, § 5.*

From what hath been said upon this Head, it appears how all those Texts are to be understood, when compared together; wherein the same Powers or Operations, are ascribed both to the Father and the Son. As, when 'tis said that the Father created all things, and yet all things were created by the Son, [viz. the Father created all things by the Son.] That the Father hath Life in Himself, and the Son also hath Life in himself, [viz. the Father hath GIVEN him to have Life in himself, Joh. v, 26.] That God shall judge the World, and Christ shall judge the World, [viz. God shall judge the secrets of men by Jesus Christ, Rom. ii, 16; and, The Father — hath committed all judgment unto the Son, Joh. v, 22.] That the Father raiseth up the dead and quickneth them, and the Son also quickneth whom he willeth, [viz. because the Father loveth the Son, and sheweth him all things that himself doth; Joh. v; 19, 20, 21.] That God raised up Christ, and yet Christ raised up himself, [viz. He had power to lay down his Life, and he had power to take it again, because This commandment he had received of his Father, Joh. x, 18.] That it is the Father's property to know the Hearts, Acts xv, 8; and yet that the Son also is He that searcheth the Hearts, — even as he

he received of his *Father*, Rev. ii, 23, 27. [See the Text, N^o 669.] That the *Father* is the *Only Potentate*, 1 Tim. vi, 15; and yet that the *Son* also hath *All Power*, and is *Lord of all*, Acts x, 36. That the *Father* *Only* hath *Immortality*, 1 Tim. vi, 16; and yet of *Christ's Kingdom* there shall be *no End*, Luke i, 33. That the *Father* is the *One God*, 1 Cor. viii, 6; and yet that the *Son* also is *God*, Joh. i, 1. That the *Father* is the *One Lord*, Mar. xii, 29; and yet that we have *Another Lord*, v. 36. That the *Father* is our *Only Saviour*, Ha. xliii, 11; Hos. xiii, 4. And yet *God* our *Saviour* (Tit. iii, 4, 6,) saves us — *through Jesus Christ* our *Saviour*. And the *Like*. See the Note on N^o 414, and on N^o 447. And That on *Self*, 39 in this *Ild Part*. See also *Observations on Dr. Waterland's Second Defense of his Queries; Observat. II and III*.

§ XXXVL

The *Son*, whatever his metaphysical Nature or Essence be; yet, in this whole Dispensation, in the Creation and Redemption of the World, acts in all things according to the *Will*, and by the *Mission* or *Autority* of the *Father*.

See the *Tekts*, N^o 756, 757, 758, 760, 763, 764, 765, 770, 771, 775, 776, 777, 778, 780, 781, 782, 783, 785, 788, 790, — 806, 809, 812, 813, 814, 815, 819, 822, 823, 824, 829, 834, 832, 834, 835, 839, 840, 842, 846, 847, 848, 850, 852, 853, 855, 857, 865, 866, 875, 884, 886, 888, 891, 896, 910, 914, 915, 916, 918, 920, 921, 924, 928, 932, 933, 938, 945, 946, 947, 948, 952, 956, 959, 962, 966, 973, 978, 981, 983, 984, 985, 995.

See above, § 34 & 35.

Notes on § 36.

That these Texts which mention *Christ's* being sent or given by the Father, are to be understood, not of Christ considered *partially* in his *humane* State, but of his *Whole Person* in every Capacity ; appears from hence ; that *the Spirit*, who never was incarnate, is yet no less usually declared to be given or sent ; and that our Lord is not only truly affirmed to be sent *in the flesh*, but also sent *To take upon him our Flesh* ; to *Take part of flesh and blood*, and to *Be made Flesh*, (which can be properly spoken only of One who existed before his actual incarnation.) According to those expressions of the Church, (Coll. for 6th Sund. in Lent,) *Almighty and Everlasting God, who hast sent thy Son our Saviour Jesus Christ, TO take upon him our Flesh* ; And (Coll. on Christmas-Day,) *Almighty God, who hast given us thy only-begotten Son, TO take our Nature upon him*. And (Nicene Creed,) *Who came down from Heaven, and was incarnate — and made Man*.

Jesus Christ, (saith Justin Martyr,) is the Only properly begotten Son of God, being his Word, and First-born, and Power ; and by the Will of God, he became Man.

Ἰησοῦς Χριστὸς μόνῳ ἰδίῳ
υἱὸς τοῦ Θεοῦ γενήντηται, λόγος
αὐτοῦ ὡς ἀρχὴν, καὶ πρωτότοκος,
καὶ δύναμις, καὶ τῇ βουλῇ αὐτοῦ
γενόμενος ἄνθρωπος, &c. A-
pol. 2.

Again: He was made Man, of the Virgin, by the Will of his Father, for the Salvation of Them that believe on him.

Διὰ παρθένου ἄνθρωπος γινόμενος κατὰ τὴν ἑ πατρὸς βουλὴν, ὑπὲρ σωτηρίας τῶν πισυνόντων αὐτῷ. Ibid.

Again :

Again : They [the Patriarchs] did not see the Father and ineffable Lord of All things absolutely, even of Christ himself ; but [they saw only] Him, who by the Will of the Father is both God, as being his Son ; and is also his Messenger, as Ministering to his Will :

Who also, by the Will of the Father, became Man, of the Virgin.

Again : He who (as I have before shown,) appeared to Abraham and to Jacob, ministering to the Will of the Creator of all things ; and at the judgment of Sodom, ministering likewise to his Will.

Again : All these Titles He has, [viz. Word, Angel, &c.] from his ministering to the Father's Will, and from his being begotten by the Will of the Father.

Again : I have shown that This person, who appeared to Abraham, Isaac, and Jacob, and is stiled God in Scripture, is subject to his Father and Lord, and ministers to his Will.

And Irenæus : He commanded, (saith he,) and they were created. Now to

Οὐδὲ τὸ ἐκτίσας καὶ ἄρρητον λόγον ἢ πάντα ἀπλῶς, ἢ κατὰ τὴν ὁμοίωσιν, ἀλλ' ὡς ἡμεῖς τὴν βουλὴν τοῦ πατρὸς καὶ τοῦ υἱοῦ αὐτοῦ, καὶ ἀγγελῶν, οὐδὲ ὑπαρχόντων τῇ γένεσιν αὐτοῦ, καὶ ἀνθρώπων γεννηθῆναι διὰ τὴν πατρὸς βουλήν. Dial. cum Tryph.

Ὁ ἀποδιδυκὼς ἡμῶν εἶπεν τῷ Ἀβραάμ καὶ τῷ Ἰσαάκ, τῇ δὲ ποιητῷ ἢ ὅταν διλήσῃ ὑπαρχόντων, καὶ ἐν τῇ κρίσει ἢ Σοδόμων τῇ βουλῇ αὐτοῦ ὁμοίως ὑπαρχόντων. Ibid.

Ἐκείνῳ ὃς πάντα προσνομάζονται, ἢ καὶ τὸ ὑπαρχόντων τῷ πατρὶ βουλήν, καὶ ἐν τῇ κρίσει τοῦ πατρὸς διλήσῃ γεννηθῆναι. Ibid.

Ἀποδιδυκὼς ὡς τῷ πατρὶ καὶ κυρίῳ τῷ ἀγγέλῳ, καὶ ὑπαρχόντων τῇ βουλῇ αὐτοῦ, οὗτοί εἰς ἑαυτὸν τῷ Ἀβραάμ, καὶ τῷ Ἰσαάκ, καὶ τῷ Ἰσαάκ, καὶ τοῖς ἄλλοις πατέρεσσι ἀναγγελλόμενος. Ibid.

Quoniam ipse præcepit, & creata sunt ; — Cui ergo præcepit ? Ver-
Whom

Whom did he give this Commandment? even to his Word, which (as he said just before) is our Lord Jesus Christ.

Again: The Son, ministering to the Father, performs all things from the Beginning to the End.

Again: The Son performs the good Pleasure of the Father; For the Father sends, and the Son is sent and comes.

Again: The Father [needs not the Help of Angels in creating the World,] having a sufficient and ineffable Ministry of his Own: For his own Offspring and his own Figure, minister to him in all things; even the Son, and the Holy Spirit; his Word

and his Wisdom; whom all the Angels serve and are subject to. [This passage is parallel to those wherein he calls the Son and Spirit the Hands of the Father; namely, executing his Will as plenarily and perfectly, as a Man's own Hands perform the Will of Man.]

Again: There is always present with him his Word and Wisdom, his Son and Spirit, by and in whom he made all things freely and according to his own Will.

he scilicet, — qui est Dominus noster Jesus Christus. lib. 3, c. 8.

Omnia autem Filius administrans Patri perficit, ab initio usque ad finem, lib. 4. c. 14.

Bonum autem placitum Patris, Filius perficit; mittit enim Pater, mittitur autem & venit Filius. Ibid.

Habente copiosum & inenarrabile ministerium: Ministrat enim ei ad omnia sua progenies & figuratio sua, id est, Filius & Spiritus Sanctus, Verbum & Sapientia; quibus servant & subjecti sunt omnes Angeli. lib. 4. c. 17.

Adest ei semper Verbum & sapientia, Filius & Spiritus, per quos & in quibus omnia liberè & sponte fecit. lib. 4, c. 37.

Again:

Again : *The Father* (saith he) *is invisible ; concerning whom our Lord declares, that No man hath seen GOD at any time : But his Word has revealed the Glory of the Father, according to the Will of the Father, and as was most advantageous to Them whom he revealed it to.*

And again : *Man who was produced [or begotten ; in the sense that Adam is said to have been the Son of God, Luke iii, 38 ;] and formed [out of the dust of the Earth ;] was made after the Image and Likeness of the Unbegotten God : By the good pleasure and Command of the Father ; by the Action and Operation of the Son ; by the Increase and Nourishment of the Spirit.*

And Clemens Alexandrinus : *The Lord Jesus, (saith he) who, by the Will of the Almighty, is Inspector of our Hearts.* [The Learned Bp. Bull translates these Words thus (*omnipotente SUA voluntate*, Sect. 2, cap. 6, § 5 ;) *who, by his OWN Almighty Will, is Inspector of our Hearts.* But This cannot possibly be the Meaning of the Words : For God is not Omniscient by his Will, but by Necessity of Nature : Neither is it Sense, to say that God knows our Hearts by his Will, but by his Power : But it is very proper to say that Christ knows our Hearts by the Will of the Father, who communicates to him All Knowledge in an ineffable manner.

Pater quidem invisibilis ; de quo & Dominus dixit, Deum nemo vidit unquam : Verbum autem ejus, quemadmodum volebat ipse, & ad utilitatem videntium, claritatem monstrabat Patris. Ibid.

Ὁ γυνήδης καὶ πωλασμένης
Ἀδραμαῖος, κατ' εἰκόνα καὶ ὁμοίω-
σιν τῷ ἀγενήτῳ γόνι) θεῷ. Ἐρμὴ
πατὴρ ἐδουλόθη καὶ καλῶν)
ἔξ οὗ πρῶτον καὶ δημιουργή-
ται, ἔξ οὗ πνεύματι τρέφεται
καὶ αὐξάνεται. lib. 4. c. 75.

Τὸν κύριον Ἰησοῦν, τὸν τῷ πα-
τερικῷ θελήματι ἐπίσκοπον
τῆς καρδίας ἡμῶν, Strom. 4.

ner. Thus Rev. ii; 23, 27. *I am He which searcheth the Reins and Hearts; and I will give unto every one of you according to your Works; — even as I received of my Father.* The words therefore (πατο-
κρατικῷ θελήματι, *by the Almighty Will, or, by the Will of the Almighty,*) are plainly of the same import with those just now cited out of *Justin Martyr*, (τῷ πατρικῷ θελήματι, *the Father's Will,*) and those of the same *Clemens Alexandrinus* in the passages next following, (παντοκράτορος θελήματι πατρός, *the Will of the Almighty Father*; and, πατρικῷ θελήματι, *the Will of the Father.*) See above, the Notes on N^o 414.

Again: Nor can He be
bindred by any other, who
is himself Lord of All; and
especially, seeing he mini-
sters to the Will of the Fa-
ther who is Good and Su-
preme over All.

Οὐδ' ὅφ' ἑτέρῳ καλυθεῖν ποτ'
ἂν ὁ πάντων κύριος, ἢ μάλιστα
ἑκπληρῶν τῶν ἀγαθῶν καὶ παλο-
κράτορος θελήματι πατρός. *Stroma*
7.

Again: The Son is ap-
pointed the Author of all
good things, by the Will of
the Almighty Father.

Ἀπὸ τῆς τῶν ἀγαθῶν, θελήμα-
τι τῷ παντοκράτορος πατρός, αἰ-
τιῶν ὁ υἱὸς καθίσταται. *Ibid.*

Again: God in the form
of a Man, undefiled, mi-
nistring to the Will of his
Father.

Θεὸς ἐν ἀνθρώπῳ ἡμέραι, ἄ-
χρητος, πατρικῷ θελήματι διά-
κονος. *Padagog. l. 1, c. 2.*

And Tertullian: The
Son always appeared, and
the Son always acted, by the
Authority and Will of
the Father; Because the
Son can do nothing of him-
self, but what he seeth the
Father do.

Filius visus est semper,
& Filius operatus est sem-
per, ex auctoritate Patris
& voluntate; quia Filius
nihil a semetipso potest
facere, nisi videret Patrem
facientem. *adv. Prax. c.*
15.

And Cyprian: But by
what Power [by whose

Qua autem potestate
consequi in Baptismo re-
Authority]

Authority] can He obtain remission of Sins in Baptism, who denies God the Creator to be the Father of Christ? when even That very Power [or Authority] by which we are baptized and sanctified, Christ received from the same Father; whom he acknowledged to be Greater than Himself; by whom, he Prayed to be Glorified; whose Will he fulfilled, even unto the Obedience of drinking That Cup, and of undergoing Death.

And Origen: The immediate Maker of the World, and as it were Former of it with his own hands, is the Son, or Word of God: But the Father of the Word, in that he commanded his Son or Word to make the World, is the Primary Author of it.

Again: The Word made all things, which the Father commanded him.

And Novatian: The Son does nothing of his own Will, nor of his own Motion, nor comes of Himself, but obeys all his Father's Will and Commands. — The Minister of the Will

missionem peccatorum potest, negans Deum Creatorem Patrem Christi; quando ipsam potestatem quâ baptizamus, & sanctificationem, ab eodem Patre Christus acceperit; quem, majorem dixerit; a quo clarificari petierit; cujus voluntatem, usque ad obsequium bibendi calicis & subeundæ mortis, impleverit? *Epist. 73.*

Τὸν μὲν προτιχῶς δημιουργὸν εἶναι τὸ υἱὸν ὁ θεὸς λόγον, καὶ ἀσπερίαι αὐτοῦ ὁ λόγος. τὸ πατέρα ὁ λόγος, τὸ προτιχῶς εἶναι τὸ υἱὸν αὐτοῦ λόγος ποιῆσαι τὸ κόσμον, εἶναι πρῶτος δημιουργὸν. *Contr. Gels. lib. 6.*

Τὸν λόγον πρῶτον ποιῆσαι πάντα, ὅσα ὁ πατὴρ αὐτῷ ἐνετειλάτο. *Ibid. lib. 2.*

Filius autem nihil ex arbitrio suo gerit; nec ex consilio suo facit, nec a se venit, sed imperiis paternis omnibus & præceptis obedit. — paternæ voluntatis, ex quo

of the Father, from whom he derives his Being.

And again: He by whom all things were made, and without whom Nothing was made: Who always did, and does obey his Father: Having always Power over all things, but a Power delivered, a Power Given, a Power granted to him from his Father.

And the Fathers of the Paul of Samosata; We believe that He, having been always with the Father, fulfilled his Father's Will in creating the Universe.

And Athanasius: Moving all things by his own Appointment [by his own Power and Ordering,] according to the good pleasure of his Father.

Again: And in This respect, he must be understood to be sent; that by the unspeakable Will of his Father, who is incapable of being united to Body, he took upon him a Body.

And again: His Con-
descension, his taking upon him the Form of a Man, according to the Will of the Father.

est, ministrum. De Trinit. cap. 31.

Per quem facta sunt omnia, & sine quo factum est nihil; qui obedierit semper Patri, & obediat; semper habentem rerum omnium potestatem, sed quā traditam, sed quā concessam, sed quā a Patre proprio sibi indultam. cap. 21.

Synod of Antioch, against

Τὸτοι πιστεύομεν ἐν τῷ πατρὶ αὐτῷ ὅτι, ἐκτετακμένῳ τὸ πατρικὸν βούλημα πρὸς τὴν κτίσιν ὅλον. Bibl. PP. Tom. 11.

Πάντα κινῶν τῇ αὐτοῦ ἐνέργειᾳ, ὡς ἐν ἑκατέρῳ τῷ αὐτοῦ πατρὶ δοκῇ. contr. Genes.

Ἀπεσταλμένος ἐστὶ καὶ τῷ νοηθέντι, ὅτι ἀπὸ τοῦ βούλου τοῦ ἀγαπάμεν πατρὸς, εὐαγγελιστὴν αὐτοῦ. contr. Sabell.

Ἰσχυρῶς, ὡς ὁ ἀδελφὸς μερῶς ἐπαμφάνει κατὰ τὸ βούλημα τοῦ πατρὸς ἐπισταλμένος. Ibid.

And

And Basil: In the Creation of Things (saith he) you must consider the Original Cause, which is the Father; the operating Cause, which is the Son; and the perfecting Cause, which is the Spirit. So that by the Will of the Father, the ministering Angels exist; by the immediate operation of the Son, they are brought into Being; by the presence of the Spirit, they are perfected. — And let

no man imagine, either that I introduce Three Original Beings, or that I suppose the operation of the Son to be imperfect: For the Original Cause of things is but One, [viz. the Father] operating by the Son, and perfecting by the Spirit. — You observe then Three things; the Lord, which commands; the Word, which operates; the Holy Spirit, which confirms and strengthens.

And Hilary: Herein the Son is not compared or equalled with the Father; in that he is subject to him by Obedience, is Sent by him, receives (Power) from him, and in all things obeys the Will of Him who Sent him.

And among Modern Writers, the learned Bp. Pearson: Upon this Pre-eminence (as I conceive) may safely be grounded the congruity of the Divine Mission.

Εν δὲ τῇ τῆτοι κτίσει, ἐποίησέν μοι τὸ προκαταρκτικὸν αἶτμα τὸ γνωστὸν, τὸ πατρικόν τὸ δημιουργικόν, τὸ υἱὸν τὸν τελειωτικόν, τὸ πνεῦμα. Ὅσα βουλόμενα μὲν ὁ πατήρ, πρὸ λειτουργικῶν πνεύματων ὑπέσχετο, τὰ αὐτοῦ δὲ τῷ υἱῷ, οἷς τὸ μέγα παροργιστὴς παρουσία διὰ τοῦ πνεύματος, τελειούσθαι. — Καὶ μετὰ δις οἶκός μοι, ἡ τρις ὑπὸ λόγων ἀρχαῖς ὑποστάσεις, ἡ ἐτελῶ φάσκειν τοῦ υἱοῦ τὸν ἐξέλιπον ἀρχὴν δὲ τὸ ὄντων μέγα, διὰ τοῦ δημιουργοῦσα, καὶ τελειοῦσα ἐν πνεύματι. — Τρία τοῦτοι νοεῖς, τὸν προτάσσοντα κρείων, τὸν δημιουργοῦντα λόγον, τὸν τελειοῦντα τὸ πνεῦμα τὸ ἅγιον. De Spir. Sancto, c. 16.

In eo quidem maximè non comparatur, nec coæquatur filius Patri, dum subditus per obedientiæ obsequelam est, — dum mittitur, dum accipit, dum in omnibus Voluntati ejus, qui se misit, obsequitur. De Synod.

We often read that Christ was sent ; from whence he bears the Name of an Apostle Himself (Heb. iii, 1,) [and of the Angel or Messenger of God, Gal. iv, 14,] as well as those whom he therefore named so, because as the Father sent him, so sent he them. The Holy Ghost is also said to be sent, sometimes by the Father, sometimes by the Son. But we never read that the Father was sent at all ; there being an Authority in that Name, which seems inconsistent with This Mission. Expos. on Creed, pag. 36.

And the learned Bp. Bull : God (saith he) commanded his Word to make the World ; that is, he Willed that the World should be made by his Word, the Will of the Word himself concurring therein.

Again : That the Father, as the chief Author giving his Commands, created all things by his Son executing the Command and Will of the Father ; this Doctrine is so far from being Arian, that even those Catholick Writers, who lived after the Council of Nice, and were the most earnest opposers of the Arian Heresy, made no Scruple to affirm it generally in their Writings.

And again : According to their [the Antients] opinion, God the Father nei-

Præcepit autem Deus Verbo suo, ut mundus fieret ; hoc est, voluit mundum fieri per Verbum suum, concurrente ipsius Verbi voluntate. Defens. Sect. 2, cap. 5, § 6.

Certè a Patre tanquam summo Opifice quasi imperante, per Filium, Patris jussionem ac voluntatem exequentem, creata fuisse omnia, adeò Arianum non est, ut etiam Catholici Doctores, qui post Concilium Nicænum vixerunt, quique Arianæ hæresis acerrimi impugnatores fuere, passim illud in scriptis suis affirmare non sint veriti. Sect. 2. c. 9. § 10.

Ex ipsorum sententiâ, Deus Pater a nemine unquam, nè per assumptas
ther

ther hath been nor can be seen by any man ; no, not by assuming a visible Appearance. He is derived from None, and subject to None ; and can no more be said to be sent by Another, than to be begotten of Another. On the contrary, the Son of God, as being Begotten of the Father, does on that very Account owe all his Authority to his Father : Nor is it any more a Diminution of his Honour, to be sent by the Father, than to be begotten of Him. He is, of the Father : By Him, the Father made all things that are in the World ; and by Him manifested himself in Time to the World.

quidem species, visus est aut videri potest. A nullo ille ortus principio, nulli subjectus est ; neque magis ab alio missus, quàm ab alio natus dici potest. Contrà Filius Dei, quà ex Deo Patre natus, eo certè nomine Patri suam omnem Auctoritatem acceptam refert : Neque minus ipsi honorificum, a Patre mitti, quàm ex Patre nasci. Ex Patre est ipse ; per ipsum Pater, in mundo quæ sunt, universa condidit ; quin & per ipsum se deinceps mundo patefecit. *Secl. 4. cap. 3, § 4.*

§ XXXVII.

The Son, how great soever the metaphysical Dignity of his Nature was, yet, in the whole Dispensation, entirely directed all his Actions to the Glory of the Father.

See the Texts, N^o 450, 452, 463, 465, 469, 474, 475, 476, 478, 485, 486, 512, 514, 515, 800, 801, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

See beneath, § 46 & 52.

Notes on § 37.

Who else (says Origen) was able to save the Soul of Man, and bring it to the Supreme God over all, but God the Word?

And Athanasius: *He [viz. the Son] being Ruler over all, and King, and Disposer of all things, works all to the Glory and for the Manifestation of his Father.*

And again: *As men (saith he) when they behold the Heavens, and the Beauty thereof, and the Light of the Stars, cannot but thence be led to consider the Word which framed that beautiful Fabrick: so, when they consider the Word of God [viz. Christ, the Logos,] they cannot but thence be led to the Consideration [and Knowledge] of God his Father; from whom He coming forth, is properly styled The Interpreter, [the Revealer, The Word or Oracle,] and the Messenger of his Father.*

But This is so evidently the whole Tenour of Scripture, and the unanimous Sense of all Antiquity; that it would be very needless to enlarge upon it.

See above, the Notes on N^o 934.

Τίς δι' ἄλλος σῶσαι καὶ προ-
αγαγεῖν τὸ ἐπὶ πάντι διὰ δι-
νᾶται τὸν τοῦ ἀνθρώπου ψο-
χόν, ἢ ὁ Θεὸς λόγος; *contr. Cels.*
lib. 6.

Ἄντὸς δι' ἐπὶ πάντων ἡγεμὼν
τι καὶ βασιλεὺς καὶ εὐεργετὴς γι-
νόμενος τῷ πάντων, τὰ πάντα
πρὸς δόξαν καὶ γνῶσιν τοῦ ἑαυτοῦ
πατρὸς ἐργάζεται. *contr. Genes.*

Ὅσπερ καὶ ἀναβλέψαντες εἰς
τὸ ἔργον, καὶ ἰδόντες τὴν χάριν
αὐτοῦ, ὅτι τὸ ἔργον φῶς, ἔστι
ἐκδηλωθεῖν τὸν ταῦτα ἀφανο-
μήνην λόγον· ἔτι νοῦντας λό-
γον Θεοῦ, τοῦτο ἔστι ἀνάγκη καὶ
τοῦ ταῦτα πατέρα Θεοῦ, ἐξ οὗ
προὐκὼν εἰκότως τοῦ πατρὸς Ἑρμηνεύς
καὶ Ἀγγελὸς λέγεται. *ibid.*

§ XXXVIII.

Our Saviour, Jesus Christ ; as, before his Incarnation, he was sent forth by the Will and good Pleasure, and with the Authority of the Father ; so in the Flesh, both before and after his Exaltation, He [*not a Part of him, but Himself, his whole Person,*] in acknowledgment of the Supremacy of the Person of the Father, always *Prayed* to Him, and returned him *Thanks*, stiling Him *his God*, &c.

See the Texts, N^o 758, 764, 765, 766, 767, 822, 828, 837 &c. 854, 892, 894, 911, 917, 922, 935, 950, 955, 959, 961, 965, 968, 970, 974, 989, 991, 994.

See above, § 34, 35, 36, 37 ; and beneath, § 40, 41.

§ XXXIX.

The reason why the Scripture, though it stiles the *Father* God, and also stiles the *Son* God, yet at the same time always declares there is but *One God* ; is because, there being in the *Monarchy* of the Universe but *One Authority*, original in the *Father*, derivative in the *Son* ; therefore the *One God* (absolutely speaking) always signifies *Him* in whom the Power or Authority is *original and underived*.

See above, § 9.

Notes on § 39.

This Matter is represented by some of the Antients, under very handsome Similitudes. As, that a *Father* in his own House, and his *Son and Heir* in the same House, (*Heb. iii* ; 3, 4, 5, 6 ; see above in *Part I*, N^o 264,) are not *Two Masters* ; because the *Authority* is indeed only that of the *Father*, exercised by the *Son*. That a *King* upon the Throne, and his *Son* administering the *Father's Government*, accord-

ing to his Father's good pleasure, are not *Two Kings*. Also that the *Sun* in the Heavens, and the *Image* of the Sun in a glass, are not properly *Two Suns*: And the like.

If ye had considered (saith Justin Martyr) the things spoken by the Prophets, ye would not have denied Christ to be God, even the Son of the Only and Unbegotten and ineffable God.

Ἐννοήσατε τὰ εἰρημένα ἐκ τῶν προφητῶν, οὐκ αἶψα ἐκγινώσκοντες αὐτοὺς εἶναι Θεόν, τοῦ μόνου καὶ ἀγενήτου καὶ ἀπρόετου Θεοῦ υἱόν.
Dial. cum Tryph.

And Tertullian: I affirm (saith he) that no Government is so in One hand, so single, so Monarchical, as not to be administered by other Persons near and subservient to the First. And if the Monarch has a Son; yet his Dominion is not presently divided, and ceases to be a Monarchy, though He takes his Son into the Government with him. The Government is still principally His, from whom it is communicated to his Son; And so long as it is His, it is nevertheless a Monarchy, for being administered by Two persons so united. If then the Divine Monarchy, though administered by so many Legions and Armies of Angels, yet does not

Atquin dico, nullam dominationem ita unius sui esse, ita singularem, ita Monarchicam, ut non etiam per alias proximas personas administretur, quas ipsa prospexerit officiales sibi. Si vero & filius fuerit ei, cui Monarchia sit; non statim dividi eam, & Monarchiam esse desinere, si particeps ejus adsumatur & Filius: Se proinde illius esse principaliter, a quo communicatur in filium, & dum illius est, proinde Monarchiam esse, quæ a duobus tam unicus continetur. Igitur si & Monarchia divina per tot legiones & exercitus Angelorum administratur, nec unius esse desit, ut de-
cease

cease to be the Government of One; nor is ever the less a Monarchy, for being administered by so many Thousands of Powers; how much less can it be said that [the Government of] God is divided or parted, by the Son and Holy Spirit's acting in the second and third place? — The Notion of a Monarchy is Then only destroyed, when Another Dominion is supposed to be set up, independent, and of it self, and so rivalling the First: But I who derive the Son from no other Original, but from the substance of the Father; and suppose him Doing nothing but by the Will of the Father, and Receiving all his Power from the Father; how can I destroy the Belief of the Monarchy, which I preserve in the Son, delivered from the Father to him?

And again: When all things shall be put under him, always excepting Him who did put all things under him; then shall the Son also himself be subject unto Him that put all things under him; that God may be all in all. Thus

finat Monarchia esse, quia per tanta millia virtutum procuratur: quale est ut Deus divisionem & dispersionem pati videatur in Filio & in Spiritu Sancto, secundum & tertium sortitis locum — ? Eversio Monarchiæ illa est tibi intelligenda, cum alia dominatio suæ conditionis ac proprii statûs, ac per hoc æmula superinducitur: — Cæterum qui Filium non aliundè deduco, sed de substantiâ Patris, nihil facientem sine Patris voluntate, omnem a Patre consecutum potestatem, quomodo possum de fide destruere Monarchiam, quam a Patre Filio traditam, in Filio servo? *advers. Prax. cap. 3 & 4.*

Cum autem subjecta erunt illi omnia, utique absque eo qui ei subjecit omnia, tunc & ipse subicietur illi qui ei subjecit omnia, ut sit Deus omnia in omnibus. Videmus igitur non obesse Monarchiæ filium. *ibid.*

we see that the Notion of a Son, does not destroy the MONARCHY of the Universe.

And Origen : Hence (says he) we may solve the Scruple of many pious persons, who, through Fear lest they should make Two Gods, fall into false and wicked Notions ; (either on the One side denying the real Personality of the Son distinct from the Father ; and so, while they [rightly] acknowledge his Divinity, making him [erroneously] to be in reality nothing but a mere Name : Or else on the other side, denying [erroneously] his Divinity, while they [rightly] acknowledge his real Personality, and

* 'Tis worth the Reader's while, to observe how greatly Huetius [Origeniana, pag. 33.] mistook the true sense of Origen in This passage.

that his Subsistence * is truly and properly distinct from that

of the Father :) This scruple, I say, of many pious persons, may thus be solved. We must tell them, that he who is of Himself God, is That GOD ; (as our Saviour, in his prayer to his Father, says, That they may know Thee the Only True God ;) but that Whatever is God, besides That Self-existent Person, being so only by communication of His Divinity, cannot so properly

Καὶ τὸ πολλὰς φιλαρίους εἶναι
ἐνχορδὸν ταύτῃ, ἐνλαβόμε-
νος διὰ ἀναγορεύσαι θεὸς, καὶ
παρὰ τὸτο περιπίπτουτας ψαδύ-
σι εἰ ἡσθεῖσι δόγμασιν, (ἥτοι
ἀφροδύς ἰδιότητα οὐκ ἴτερον
παρὰ τὴν τοῦ πατρὸς, ὁμολογούν-
τας θεὸν εἶναι τὸν μόνον ἀνομα-
τόν παρ' αὐτοῖς οὐκ προαναγορεύ-
μενον ἢ ἀφρομένους τὴν θεότητα
τῷ οὐκ, τινος δὲ αὐτῷ τὴν ἰδι-
ότητα, καὶ τὴν οὐσίαν κατὰ περι-
γραφὴν τυγχάνουσιν ἴτερον τοῦ
πατρὸς) ἐπεὶ οὕτως λέγεσθαι δεῖται,
Λεκτικὸν ᾧ αὐτοῖς, ὅτι τότε μὲν
αὐτόδεος ὁ θεὸς ἐστὶν διότι καὶ
ὁ σωτὴρ φησὶ ἐν τῇ πρὸς τὸν
πατέρα ἐυχῇ, ἥα γινώσκασί τι
τὸ μόνον ἀληθινὸν θεόν· πάντες δὲ τὸ
παρὰ τὸ 'Αυτόδεος, μόνον
καὶ τὸ αὐτὸν θεότητος θεοποιου-
μένη, οὐκ ὁ θεός, ἀλλὰ θεὸς κα-
ταστάσθαι αὐτὸν λέγουσιν. in Job. pag.
46, Huetii.

perly be stiled That God, but rather a Divine Person, &c.

See also the passages of Origen, cited above in Part I, N^o 609 and 645.

And Novatian: *Christus Jesus* (saith he) *OUR Lord and God, but GOD's Son; even the Son of That God, who is the One and Only one, namely the Creator of all things.*

Again: *If they can understand* (saith he) *how there is nevertheless but One Lord, though Christ also be called Lord; and but One Good, though Christ also be stiled Good: they may by the same reason understand also, how, notwithstanding there is but One God, yet Christ also may be stiled God. God the Father therefore is The One God, &c.*

Again: *If the Son* (saith he) *were not begotten; it would follow, that, being Self-existent, and compared with Him [with the Father] who is Self-existent, their Equality in This respect, as being Two Self-existent, would make Two Gods. If he were invisible; it would follow, that,*

Christum Jesum Dominum Deum NOSTRUM, sed DEI filium, hujus Dei qui & unus & solus est, conditor scilicet rerum omnium. De Trinit. c. 9.

Si non purant aliqua ratione officii posse ei quodd Unus Dominus est, per illud quodd est Dominus & Christus; neq; ei—quodd Unus est Bonus, per illud quodd Bonus sit nuncupatus & Christus: eadem ratione intelligant officii non posse ab illo quodd Unus est Deus, ei quodd Deus pronuntiatus est & Christus. Est ergo Deus Pater—Unus Deus &c. c. 30 & 31.

Si natus non fuisset; innatus, comparatus cum eo qui esset innatus, æquatione in utroque ostensa duos faceret innatos; Et ideo duos faceret Deos: — Si invisibilis fuisset, cum invisibili collatus, par expressus, duos invisibiles ostendisset; & ideo duos com-
being

being compared with Him [with the Father] who is invisible, their Equality in This respect, as being Two Invisibles, would make Two Gods. In like manner if he were [equally] Incomprehensible, and whatever else are the Properties of the Father; he would then indeed justly have been charged with, what they falsely alledge, his introducing Two Gods. But now since the Son, whatever his Nature be, has it no other-wise than from his Father, as deriving his Original from him: 'tis plain He cannot be said to have set up a dissonant Dominion of Two Gods, who derives his Existence by being Begotten of Him who is The Only God. — Moreover, so long as he obeys his Father in all things; though He himself also be God, yet by his Obedience he declares his Father to be The One God, from whom also he derives his Original: And therefore He could not make Two Gods, because

probasset & Deos. Si incomprehensibilis, si & cætera quæcunque sunt Patris; meritò, dicimus, duorum Deorum quam isti confingunt, controversiam suscitasset. Nunc autem quicquid est, — dum non aliunde est quàm ex Patre, patri suo originem suam debens, discordiam divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui est Unus Deus, originem nascendo contraxit. — — Dum se Patri in omnibus obtemperantem reddit, quamvis sit & Deus, unum tamen Deum Patrem de obedientiâ suâ ostendit, ex quo & originem traxit: Et ideo duos facere non potuit, quia nec duas Origines fecit. — Deus quidem ostenditur filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus Unus Deus pater probatur, dum gradatim * reci-

* Thus, a little above; accipien referri, and Deum di-

vinutatis auctoritatem rursus Patri remittit.

be

he did not make Two Self-existents. — The Son indeed is shown to be God, because Divinity is communicated and derived to him; and yet the Father is nevertheless proved to be The One God, whilst That Majesty and Divinity which the Father communicates to the Son, is by the Son in acknowledgment continually returned back to the Father who gave it. So that God the Father, is justly stiled The God over All; and the Original even of the Son himself, whom he begat Lord of all: And at the same time the Son is the God of all other things, because God the Father made all things subject to Him whom he begat. Thus Jesus Christ the Mediator between God and Men, having from his Father All

Creatures subjected to him as their God; himself with the whole Creation under his Dominion, being in perfect agreement with God his Father, has briefly shown his Father to be The One and Only and True God.

And Lactantius: Perhaps (saith he) some will ask, seeing we declare we worship but One God, how then do we affirm of Two persons distinctly, the Fa-

illa majestas atque divinitas ad patrem, qui dederat eam, rursus ab illo ipso filio missa revertitur & retorquetur: Ut meritò Deus pater, omnium Deus sit, & Principium ipsius quoque filii sui quem dominum genuit; filius autem, cæterorum omnium Deus sit, quoniam omnibus illum Deus pater præposuit quem genuit. Ita Mediator Dei & hominum Christus Jesus, omnis creaturæ subjectam sibi habens a Patre proprio potestatem, quâ Deus est; cum totâ creaturâ subditâ sibi, concors Patri suo Deo inventus, Unum & Solum & Verum DEUM Patrem suum—breviter approbavit. Ibid. cap. 31.

Fortasse quærat aliquis, quomodo cum Deum nos Unum colere dicamus, duos tamen esse asseveremus, Deum Patrem & Deum Filium. —
iber

ther and the Son, that Each of them is God? To this he answers, among other things: *When a Man has a Son, whom he loves entirely; and this Son is in the House and in the hands of his Father; Though the Father makes him Lord of all, both in Title and Power; yet, in esteem of Law and Right, 'tis still One House under One Lord: So this World, is the One House of God; and the Son and Father, who govern the World with One Mind, are One God: forasmuch as both the Son is in the Father, because the Father loves the Son; and the Father is in the Son, because the Son faithfully obeys the Father, and never does or did any thing but what the Father willed or commanded. — There is One, Only, Independent, Supreme, Unoriginated GOD; because He is the Original of all things; and in Him is contained both the Son, and* *All other things. — That Supreme and One God, cannot therefore be [acceptably] worshipped, but through his Son.*

Cum quis habet Filium, quem unicè diligit, qui tamen sit in domo & manu patris; licet ei nomen Domini, potestatemque concedat; civili tamen jure, & domus una, & unus Dominus nominatur. Sic hic mundus, una Dei domus est; & Filius ac Pater, qui unanimes incolunt mundum, Deus Unus; — cum & Filius sit in Patre, quia Pater diligit Filium; & Pater in Filio, quia voluntati Patris fideliter parer, nec unquam faciat, aut fecerit nisi quod Pater aut voluit aut iussit. — Unus est solus, liber, Deus, summus, carens origine; quia ipse est origo rerum; & in eo simul & Filius & omnia continentur. — Non potest igitur ille summus ac singularis Deus nisi per Filium coli.

lib. 4. c. 29.

And Eusebius : *If This makes them apprehensive, lest we should seem to introduce Two Gods ; let them know, that though we do indeed acknowledge the Son to be God, yet there is [absolutely] but One God ; even He who alone is without Original and Unbegotten, who has his Divinity properly of Himself, and is the Cause even to the Son himself both of his Being and of his being Such as he is : By whom the Son himself confesses that he lives ; declaring expressly, I live by the Father. Thus there being but One Original, and One Hand : how can there be Two Gods ? Is not He alone the One God, who knows no Superiour, no Cause of his Existence ; but possesses his divinity and Monarchical Power absolutely of himself, unoriginated and unbegotten ; and communicates both of his Life and Divinity to the Son ? Whom the Son himself teaches us to look upon as the Only True God, and declares to be Greater than Himself ?*

Εἰ δὲ φῶς αὐτῶς ἔμπροσθεν,
πάντα ἔσθ' ὅτις εἶναι ἀναγκαῖον
δοῦναι εὐχόμενα ὡς τῷ υἱῷ
πρὸς ἑμὴν ἐμολογησάμεν θεῷ, αἷ-
μα γυναικὸς μέθυ· ὁμοῦ ὁμοῦ
ὁ μέθυ· ἀσπύξ· καὶ ἀγένηται,
ὁ τὸν θεοῦ αὐτῶν κατακαί-
νεται, αὐτῶς τὴν τῷ υἱῷ εἶναι καὶ
εἶ ταῦτα αἶμα γυναικὸς αἵματι
δὲ αἶν καὶ αὐτὸς εἰς υἱὸς ἐμολογη-
ται, αἵματις λέγει, — καὶ
εἰς αἶμα τὸ πάθος. — Αἶμα
δὲ εἶσθ' ἄρχη τὴν καὶ καφάρια,
πῶς αἶν γυναικὸς ὁμοῦ ὅμο;
αἷμα ὁμοῦ μέθυ, ὁ μολύνει
αἵματις, μετὰ αὐτῶν αἵματις εἶ-
ται, ἐπαγγελία, εὐχόμενα δὲ
καὶ ἀσπύξ καὶ ἀγένηται τῶν
μολύνει εἰς αἵματις τὸν θεοῦ
κατακαίεται, καὶ τῷ υἱῷ τῶν
αὐτῶν θεοῦ τὴν καὶ εἰς αἶμα
αἵματις; — αἶμα καὶ μέθυ
ἐκείνην θεῷ ἐγγίξαι ἑμὴς [εἰ
αἶμα] διδόνται, μετὰ τὴν αἶμα
αὐτῶν ἐμολογητὶ αἶμα — καὶ
θεῷ αἶμα αὐτῶν παθίαις ἑμὴς
αἵματις βέλτεται. *Οἱ ἔτα διδόνται
τὸν αὐτῶν πάθος, ἀναγκαῖον
ἀντιδοῦναι ὁ πάθος, εἰς αἵματις καὶ
σπύγας εἰς θεῷ τὸν ἑμὴν καὶ σπύ-
γας εἰς αὐτῶν βασιλείας ἀν-
τιδοῦναι. *Α δὲ ἐπαγγελία εἰς
ἐκείνην τοῦ θεῷ, αὐτῶν μετὰ θεῷ
καὶ αἵματις καὶ σπύγας, τοῦ εἰς ἐπὶ
πάντα θεῷ υἱὸς μολύνει αὐτὸν
γυναικὸς. De Eccles. Theol. lib.
2, cap. 11.

whom

whom he also would have us All understand to be even His God? — Now as the Son thus glorifies his Father, so the Father again glorifies the Son; declaring him to be Lord and Saviour and God over all, sitting with him upon his own Throne of the Kingdom. These things the Church of God being instructed in, acknowledges the Son to be indeed Her God and Lord and Saviour, but the Only-begotten Son of the Supreme God over all.

Again: The Apostle calls him the Image of God, that no man might Imagine there were Two Gods; but One only, even Him who is over all. For if there is One God, and there is no Other but He; 'tis plain This must be He, who is made known by his Son as by an Image. For which reason, the Son, also is God; because of the Fathers resemblance in Him as in an Image. And This the Holy Apostle declares to us, both when he says, Who being in the Form of God; and when he styles him, The Image of God.

So that the Son, among other denominations, Was, and was stiled, before his Coming in the Flesh, The Image of God.

Again: Neither is it necessary, that he who supposes Two distinct Subsistencies, must make Two Gods: For we do not suppose them to be Two co-ordinate Sub-

Ἐπὶ αὐτῷ εἰκόνα ἔστι τοῦ Θεοῦ, ἵνα μὴ τις δύο Θεοὺς ὑπολάβῃ ἵνα, ἀλλ' ἵνα τὸ ἐπὶ πάντων. Εἰ γὰρ εἷς Θεός, ὃς ὡς ἔστιν ἰ-
τεροῦ πλὴν αὐτοῦ, αὐτὸς αὖ ἐπὶ
ὁ ἄς τοῦ υἱοῦ, ὡς δὲ εἰκόνα
ὑποζῶμεθα. Διὸ ὁ υἱός, θείος
ἄς τῇ οὐ αὐτῷ τοῦ πατρὸς ὡς
ὁ υἱὸς μέσσω. Ὁ δὲ πατὴρ
ἐστὶν ὁ θεὸς Ἀπόστολος, τίτι
μὴ λέγει, ὡς ἐν μορφῇ Θεοῦ
ὑπαρχών. τίτι δὲ, αὐτῷ εἰκόνα
τῷ Θεῷ ὑποζῶμεθα. Ὅμως με-
τὰ τὸ ἄλλαν ἐπηγορεύει, καὶ ἡ-
κὼν τῷ Θεῷ πρὸ τῆς ὑστάτης
παρουσίας ὁ υἱὸς ἦν τι ὁ ὁ-
μῶσαι. Ibid. cap. 20, § 15.

Οὐδὲ δύο θεοὺς ἀνάγκη εἶναι, τὸν τῶς δύο ὑποστάσεις τιθέντα. Οὐδὲ γὰρ δύο ἰσοτήτες αὐτῶς ὑποζῶμεθα, οὐδὲ ἅμω ἀνάγκη καὶ ἀβυσσῶν ἀλλὰ μίαν μὴ τὴν ἀγίνεσθαι καὶ ἀναρχῶν. Σα-

sistencies,

sistencies, or Both of them unoriginated and unbegotten, but one, unbegotten and unoriginated; the other, begotten, and originated from the Father.

Again: But you are afraid perhaps, lest acknowledging Two distinct Subsistencies, you should introduce Two original Principles, and so destroy the Monarchy of God. Know then, that if there is but One un-derived and unbegotten God, and the Son is begotten of him, there can be but One Head, One Monarchy, One Dominion: seeing that even the Son himself ac-

knowledgeth the Father to be his original Cause; For the Head of Christ, saith the Apostle, is God.

And again: The Church of God does not introduce two unbegotten Beings, nor Two unoriginated, nor Two Essences co-ordinate to each other; and therefore not Two Gods: But it teaches that there is One Original of things, One God; and that He is the Father of the only-begotten and beloved Son: Also, that there is One Image of the Invisible God; which Image, is his only-begotten and beloved Son. Now though the Apost-

τὸν θ, ἡσυχίᾳ, καὶ ὁρῶν τὸ πατέρα κεντημένον. Lib. 2. cap. 7.

Ἀλλὰ φοβῶ, ὅτι ὁρῶντες, μὴ διὰ ὑποστάσεως ὁμολογήσας, διὰ ὁρχῆς αὐτοῦ, καὶ τῆς μοναρχικῆς θεότητος ἐκπίπτει· μωδῶν τούτων, ὡς ἐνός οὐκ ἀνάγκη ἐ ἀγνῆτε θιῶ, ὅτι οὐκ ἐκ αὐτοῦ γεννημένου, μία ἔστι ὁρχή, μοναρχία τε ἐ βασιλεία μία ἐπὶ καὶ αὐτῶς ὁ υἱὸς ὁρῶν ἐκγενέσθαι τὸν αὐτῷ πατέρα κεφαλὴ γὰρ Χριστοῦ ὁ θεός, κατὰ τὸν Ἀπόστολον. Ibid.

Οὐ γὰρ διὰ ἀγνῆτα, οὐδὲ διὰ ἁρεχῆ, οὐδὲ διὰ οὐσίας ἐκ ἰσοτιμίας ἀντικαταχαραγόμενας ἀλλήλοις οὐσῶν· διὰ οὐδὲ διὰ θιῶς ἀλλὰ μίας ἀρχῆς καὶ θεοῦ ἑνός, τὸν αὐτὸν πατέρα διδάσκοντα εἶναι τῷ μονογενεῖ ἐ ἀγαπητῷ υἱῷ· αὐτῶς δὲ καὶ μίας οὐσίας ὅτι τοῦ ἀρχαίου, τῇ αὐτῇ ὕψει τῷ μονογενεῖ ἐ ἀγαπητῷ υἱῷ αὐτοῦ. Καὶ λέγει δὲ ὁ Ἀπόστολος, θεολογῶν τὸν πατέρα, ὁ μοναρχικῶς ἐ μόνῳ θεῷ· ἰσότης καὶ πᾶσι, ὁ μόνος ἔχων ἀθανασία· ——— καὶ αὐ-

the speaking of the Divinity of the Father, calls Him the Blessed and ONLY Potentate; and again, Who ONLY hath Immortality; and our Saviour himself teaches us that the Father is the ONLY True God, saying, That they may know Thee the Only True God: Yet need we not scruple to acknowledge the Son also to be True God, as being the Image of the True God: That so the Addition of the word, Only, may signify the Father's being the Only Original of that Image.

And indeed the Holy Apostle St. Paul clearly declares him to be the Image and the Brightness of his Father's Glory, and that he was in the Form of God. As therefore where there is One King, &c. — so likewise the Church of God, having received commandment to worship One God, continues still to worship only the same God, when it worships him through his Son, as through his Image.

And Athanasius: There is but One God (saith he) because the Father is but One; Yet the Son also is God, having such Sameness as that of a Son to his Father.

Again: We acknowledge One only Divinity, even That of the Father; and

ὅτι ὁ Σατὴρ μόνος ἀληθινὸς θεὸς
ἀδελφεὸν εἶναι τὸν πατέρα, λέγει
ἡμεῖς γινώσκοντες σε τοῖς μόνον ἀ-
ληθινὸν θεόν. ἀλλ' οὐκ ἀποκη-
ταίς καὶ θεὸν αὐτὸν ἀληθινὸν ὁ-
μολογούμεν, ὡς οὐ εἰκόνι ἐστὶν
κατασκευασθέν. ἢ καὶ ὁ τοῦ Μόνου προ-
δίκου, μόνου τοῦ πατρὸς ὡς ἀρ-
χὴν τοῦ ὅτι εἰκόνι ἐστὶν αὐτοῦ. Σα-
βιθάνα γὰρ εἰκόνι καὶ ἀποκ-
ταίς τοῦ πατρὸς, ἐν μορφῇ
τοῦ θεοῦ εἶναι αὐτὸν ὁ θεὸς πᾶσι
ἐκείνους Παύλου. — Ὁ Σατὴρ
ὁ βασιλεὺς ἀποκταίς ἐ-
νός, καὶ αὐτὸν τρόπον
ἐν ἑκκλησίᾳ τοῦ θεοῦ ἡμεῖς παρα-
λαβόμεθα θεὸν σίβιν, ὅτι αὐτὸς ἐ-
στὶν τοῦ θεοῦ, ὡς διὰ τὴν εἰκόνι,
μὴν προσκυνῶσα. Lib. 2. cap.
23.

Εἰς θεός, ὅτι καὶ πᾶσι ὁ
θεός διὰ τὴν εἰκόνι, πάντοτε ἔχον ὡς
εἰς πᾶσι τὸν πατέρα. contra
Sabell.

Μὴν οὐδὲν καὶ μὴν
ἐν τῇ τῇ ἐκκλησίᾳ, τὰς τῇ τῇ
ἐκκλησίᾳ ἡμεῖς τὸν θεόν
ὅτι αὐτὸς ἐστὶν

that the Son, is his Word *πιστάτης, οὐ λόγος δις θεός. De*
and Wisdom: and so be- *Synod.*
lieving, we do not make Two Gods.

Again: The Trinity is
 always perfect; and in the
 Three Persons is acknow-
 ledged One Divinity, [viz.

That of the Father:]

And so in the Church there
 is preached but One God,

Ἄντ' τριῶν ἐστὶ [τριῶν] ὁ
 εἰς τριάδι μία θεότης γνωσκαται.
 ὁ οὕτως ἐν τῇ ἐκκλησίᾳ εἰς θεὸς
 κηρύσσεται, ὁ ὁ λόγος πατὴρ. *Ad*
Epiſtetum.

even the Father of the
 Word.

Again: Since Christ, is
 God of God; and since he
 is the Word and Wisdom
 and Son and Power of God;
 therefore the Holy Scrip-
 tures declare unto us but
 One God. For the Word;
 being the Son of the One
 God, is referred to him;

Ἐπειδὴ ἐν θεῷ θεός ἐστι ὁ
 ὁ θεοῦ λόγος, σοφία, υἱός, καὶ
 δύναμις ἐστὶν ὁ Χριστός. Ἀλλ'
 τοῦτο εἰς θεὸς ἐν ταῖς θείαις
 γραφαῖς καταγγέλλεται ὁ υἱὸς ὁ
 θεοῦ υἱὸς ὁ λόγος, εἰς αὐτὸν
 καὶ ὁ ἱεὺς, ἀναφέρεται. *Orat. 4.*
edict. Arianos.

[as belonging to him,] whose Son he is.

Again: The Government
 of the World, is therefore
 properly a Monarchy:
 And of him; who is the o-
 riginal Cause of all things;
 the Word is by nature the
 Son; Not subsisting of him-
 self; as Another original
 Principle; nor being extrin-
 secal to [or, independent
 from] the First; lest by

Ὅθεν κυρίως καὶ μοναρχία
 ἐστὶν. ἢ αὐτῆς ὅς τῆς ἀρχῆς ἐστὶ
 φύσει υἱὸς ὁ λόγος. οὐχ ὡς
 ἀρχὴ ἰτέον καὶ ἑαυτὸν ὑφε-
 ρῶν, οὐδ' ἑξῆς ταύτης γνη-
 νῶν, ἵνα μὴ τῇ ἰτερότητι δυνα-
 χία καὶ πολυαρχία γίνηται ἀλλὰ
 ὡς μίας ἀρχῆς ἰδιῶς υἱός, ἰδίᾳ
 σοφία, ἰδιῶς λόγος, ἢ αὐτῆς
 ἐκτέλεσις. *Ibid.*

such a Supposition, you introduce a Government of Two
 or More Persons foreign and co-ordinate to each other:
 But he is the True Son, the True Wisdom, the True
 Word of That one original Cause; and derives his Be-
 ing from it.

And again : *As there is but One original Principle, so there is also therefore but One God.* "Ὁμολογῶ ὅτι μία ἀρχὴ καὶ τὸ αὐτὸ αἷς θεός. Id. Orat. 5.

And Hilary : *We acknowledge, not Two Gods, but One God : Not as if therefore the Son of God, was not also God ; for he is God from God. But that there are not Two Unbegotten ; there being, upon the account of Self existence, but One God.* Confitemur non Deos duos, sed Deum unum ; neque per id non & Deum Dei filium, est enim ex Deo Deus : non innascibiles duos, quia auctoritate innascibilitatis Deus Unus est. De Synod.

And again : *To affirm the Son to be Unbegotten, is most impious ; For then it would not be true, that there is but One God.* Filium innascibilem confiteri, impiissimum est. Jam enim non erit Deus unus. Ibid.

And again : *There is but One God, of whom are all things ; One underived Authority, One unoriginated Power. This Prerogative of the Father, his being The One God, is not at all destroyed, by our acknowledging the Son also to be God : For the Son, is only God of God ; one Son, of one Father : But the Father is still the One God upon this account, that he is God Self-existent. On the contrary, neither is the Assertion of the Son's divinity at all destroyed, by our acknowledging the Father* Unum Deum esse ex quo omnia, unum virtutem innascibilem, & unam hanc esse sine initio potestatem. — Non enim Patri adimitur quòd Unus Deus est, quia & Filius Deus sit : Est enim Deus ex Deo, unus ex uno. Ob id Unus Deus, quia ex se Deus. Contra verò non minus per id Filius Deus, quia Pater Deus Unus sit : Est enim unigenitus, Filius Dei ; non innascibilis, ut Patri adimat quòd Deus Unus sit. De Trin. lib. 4.

to be The One God : For of that God, he is the Only-begotten Son ; Not unbegotten, so as to diminish from the Father's being The One God. [See another very remarkable Passage of Hilary to the same purpose, cited above in the Notes on § 12.]

And Basil : *We express* (saith he) *each of the Persons singly ; One God and Father, One only-begotten Son, and One Holy Spirit* — For when we worship the Son as God of God, we at the same time both acknowledge the distinctness of the Persons, and yet preserve the Monarchy of the Universe, taking heed not to divide our Notion of God into a number of independent persons. But how then (you will say,) if there be Two distinct Persons, do we not make Two Gods ? Why, just as a King and the Image [or Representative] of the King, do not make Two Kings ; — because whatever Honour is paid to the Image, redounds to the Original. — The way therefore to the true knowledge of God, is, to

ascend from the One Spirit, through the One Son, to the One Father ; And on the other side, the Goodness and Holiness of the Divine Nature, and royal Dignity, is communicated from the Father, through the only be-

Εἰς θεὸς καὶ πατὴρ, καὶ εἰς
μονογενὲς υἱὸς, καὶ ἐν πνεύματι
ἁγίῳ· ἑκάστη τῶν ὑποστάσεων
μοναρχῶς ἐξαγγέλλομεν. —
Θεὸν γὰρ ἐν θεῷ προσκυνῶντες,
καὶ τὸ ἰδιόζων τῇ ὑποστάσει ἐ-
μολογῶμεν, καὶ μόνον ἐπὶ τῆς
μοναρχίας, εἰς πλῆθος ὑπαρχ-
όντων τῇ θεολογίᾳ μὴ συνδυ-
νόντων. — Πᾶς ὢν, εἴτε
εἰς καὶ εἰς, ἔχει δύο θεοὺς· Ὅτι
βασιλεὺς λέγεται καὶ ὁ ὁ βασι-
λεὺς εἰκὼν, καὶ οὗ δύο βασιλεῖς,
— διότι ἡ τῆς εἰκὼνος τιμὴ
ἐπὶ τὸ πρωτότυπον ἀφικαίνεται.
— Ἡ τοίνυν ὁδὸς τῆς θεολογί-
ας ἐστίν, ἀπὸ τοῦ πνεύματος
ἁγίου εἰς υἱὸν, ἐπὶ τὸν ἑα πα-
τέρα καὶ ἀνάπαλιν, ἡ φυσικὴ
ἀγαθότης ἐστὶν κατὰ φύσιν ἀγα-
σμός ἐν τῷ βασιλικῷ ἀξιώματι.
ἐν πατρὶς ἀφ' ἧς τῷ μονογενεῖ ἐν
τῷ πνεύματι δίδεται. Οὕτως ἐστὶν αἱ
ὑποστάσεις ὁμολογῶνται, καὶ τὸ
ἑστέον ὄντως τῇ μοναρχίᾳ οὐ
ἀφικαίνεται. De Spirit. Sancto,
cap. 18.

gotten, unto the Spirit. Thus both the Distinctness of the Persons is acknowledged, and yet the Monarchy of the Universe (as Piety requires) is preserved by us.

Again: There are not Two Gods, because not Two Fathers: He only, who introduces Two original Principles, preaches Two Gods.

Οὐ δύο θεοί, ἀλλ' ὁ θεὸς ἑνὶ ἴσθι. Ὁ μὲν ἀρχὴν ἀνέσχετο θεός, δύο καὶ ἐκείνῳ θεοί. Orat. 27. contr. Sabell.

And the learned Bp. Pearson: It is most reasonable (saith he) to assert, that there is but One Person who is from None; And the very generation of the Son and procession of the Holy Ghost undeniably prove, that Neither of those Two can be That Person. For whosoever is generated, is from Him which is the Genitor; and whosoever proceedeth, is from Him from whom he proceedeth; whatsoever the Nature of the generation or procession be. It followeth therefore, that This Person is the Father; which Name speaks nothing of dependence, nor supposeth any kind of priority in another. — From hence He is stiled One God, the True God, the only True God, the God and Father of our Lord Jesus Christ. Which, as it is most true, and so fit to be believed; is also a most necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None; it could not be denied but there were more Gods than One. Wherefore This Origination in the divine Paternity, hath Antiently been lookt upon as the Assertion of the Unity, pag. 40.

And the learned Bp. Bull: The Father (saith he) is rightly stiled The Whole, as he is the Fountain of divinity: For

Totum rectè dicitur Pater, quia est πᾶσι θεότητες, siquidem divinitas, quæ in Filio est & in Spiritu Sancto, Patris est, quia a Patre derivatur. Defens. Sect. 2. cap. 8. § 5.

+ Concerning This Phrase, see above in Part I. No 645.

the

the divinity which is in the Son and in the Holy Ghost, is the Father's, because it is derived from the Father.

Again : *Athenagoras* (saith he) writing to the Emperors *Marcus Aurelius Antoninus* and his Son *Lucius Aurelius Commodus*, whom he had taken into a Share of the Empire with him ; and apologizing for the religion of the Christians, who professed the Worship of One God, and at the same time adored the Word or Son together with the Supreme Father of all things ; alledges, that in their earthly Empire there was some sort of resemblance of the heavenly Kingdom ; For that, whilst the Government of the whole Empire was Monarchical, yet there were Two distinct Persons reigning therein : Of whom since the One received his Authority from the Other, and Both of them governed the Empire jointly and unanimously, the Monarchy was therefore nevertheless preserved entire. [And

the like Similitude, from the Case of *Pharaoh* and *Joseph*, is alledged by a late ingenious Au-

Ad Imperatores, *Marcum Aurelium Antoninum*, & *Lucium Aurelium Commodum* ejus filium & in imperii consortium adscitum, proprius sermonem suum dirigens ; & Christianorum religionem, cultum Unius Dei profitentium, simulq; unâ cum summo omnium Parente *ὁ λόγος* sive filium ejus adorantium, defendere volens ; ait, imaginem Regni cælestis in ipsorum terrestri imperio quasi adumbrari : Ita scilicet, ut cum Monarchicum sit utrumq; regimen, duæ tamen sint in utroq; regimine personæ regnantes ; quarum cum altera alteri auctoritatem suam acceptam referat, & utræq; conjunctis animis regnum administrent, Monarchia facta recta conservatur. *Id. Sect. 3. cap. 5. § 4.*

* *Considerations on Mr. W's Historical Preface*, page 51, 52.

thor, who * argues, that as Pharaoh was the independent Root of the Monarchick Power which Joseph enjoyed by derivation from him; so the Father is greater than the Son in this respect, that He is a Self-originated and Independent Subsistence, and the Fountain of Being to the Son; who will be always so much less than the Father, as Dependency is than Independency, and That which is Derived is less than that which is Self-originated.]

Again: According to the Opinion of the Antients, (saith the learned Bishop Bull,) to which also common Sense agreeth; if there were in the Divinity Two Unbegotten or Two Independent Principles, it would follow, not only that the Father would be deprived of That pre-eminence, by which He hath his Divinity of Himself, that is, from No Other; but also, that we must needs make Two Gods. But now on the contrary, if we allow That Subordination, by which the Father Alone is God of himself, and the Son is God from God the Father; then those Antient Writers thought, that both The pre-eminence of the Father, and the Monarchy of the Universe, would be preserved entire.

And again: This One single Original of Things,

Ex Veterum sententiâ cui ratio communis suffragatur; si duo in Divinitate essent Ingenita, sive principia a se pendencia, consequens foret ut non modò Pater suâ privaretur ~~et~~, quâ Divinitatem a seipso, hoc est, a nullo alio habet; verum etiam ut duo Dii necessariò statuerentur. Contrâ, positâ Subordinatione, quâ Pater solus a seipso Deus, Filius verò de Deo Patre Deus esse docetur; putârunt Doctores, tum illam Patris ~~et~~, tum divinam Monarchiam in tuto iri collocatum. *See* 4. cap. 4, § 2.

Quod quidem Principium unicum [*scil.* Monarchy] [which

[which makes the Government of the Universe to be a Monarchy,] *is the Father, from whom the Son and Holy Spirit derive their Being.* *vexius,] Pater est, ex quo Filius & Spiritus Sanctus originem habent. See. 4, cap. 4, § 7.*

And *Valesius* in his Notes upon *Eusebius*: *All the Primitive Christians* (says he) *in their Discourses concerning God, ascribe the Monarchy to God the Father; but the Oeconomy, or Administration and Dispensation, to the Son and Holy Spirit.* *Vetus omnis Christianorum Theologia Deo quidem Patri Monarchiam attribuit, Filio vero & Spiritui sancto id est, Administrationem & Dispensationem, p. 5.*

And the learned Dr. Payne: *But (saith he) our Saviour says, He and his Father are One; And Three may be One, as well as Two. We must therefore consider the true Sense and Meaning of the Words; which was not to teach us a new way of numbering, or to destroy the Nature of Numbers; no more than when it is said, Man and Wife are One, Christ and Believers are One, and the many hundred Converts to Christianity were of One Heart and of One Soul. There are several sorts of Unity: There is an Unity of Consent and Agreement, which may be amongst a great many; Of Power and Authority, which may be possessed and executed by several Persons, who may be All — One Sovereign and Royal Monarch. A great many Individuals may be One in Nature and Essence; as all Mankind are. — And at last he concludes, that the Unity of God consists in This, that the person stiled in Scripture The One God, is the Father; — that the Son and Holy Spirit are in the Father, as in the Fountain of their Being; and are naturally and inseparably united to him; and that*
He

He is the Self-existent unoriginated Principle, the Root and Fountain of the other Two ; and therefore they are One with Him, because, though having real Beings and Subsistencies of their own, yet they are from him and in him. Serm. on Trin. Sunday, June 7th 1696. pag. 20, 21.

As, in Scripture language, both Christ is usually stiled our Saviour, and God the Father also is in several places called our Saviour ; and yet neither in Scripture, nor (I think) in Any Christian Writer, are we ever said to have Two Saviours : but the word, Saviour, when used by it self, Always signifies Christ ; and whenever it is applied to God the Father, it is constantly with some Mark of distinction annexed, as GOD our Saviour, the Only Wise GOD our Saviour, and the like ; Jude 25 ; 1 Tim. i, 1 ; 1 Tim. ii, 3 ; 1 Tim. iv, 10 ; Tit. i, 3 ; ii, 10 ; and iii, 4, 6, God our Saviour saves us — through Jesus Christ our Saviour : So on the other side, though the word, God, in Scripture, is applied both to the Father, and also (in some few passages) to our Lord Jesus Christ ; yet it is never said, there are Two Gods ; but the word, God, when used absolutely, Always signifies the Person of the Father ; and where-ever it is applied to Christ, its relative signification clearly appears in the construction of the Text it self. See Part I, Chap. I, Sect. 1, 2 ; and Chap. II, Sect. 1. Also the Note on N^o 447. And That on Sect. 35 in This II^d Part. See also Observations on Dr. Waterland's Second Defense of his Queries ; Observat. II and III and V and IX.

The Scholastick Writers in later Ages, have generally put this matter upon another Foot : Arguing, as if the Unity of God, was not a real proper Numerical Unity, or personal Individuality ; but only an Abstract and Figurative Unity, of Nature. But This,

is very hard to understand: And why *Two Persons*, of (or, as the Schoolmen speak, in) *One Nature*, (if they are co-ordinate and equally Supreme,) should not be as properly *Two Gods*, (that is, *Two Supreme Governours*,) as *Two Persons* in *Two distinct Natures* would be; no intelligible reason can be given.

The Schoolmen, saith the judicious Dr. Payne, mis'd this plain Notion, [viz. of One God, the Father; with an only-begotten Son, and a divine Spirit;] whilst they — ran into a Labyrinth of Subtilties and Difficulties, about One's being Three, and Three One; and wove an artificial cloudy Net-work of thin but dark Cobwebs, such as Real Universals, Substantial Modes, Subsistent Relations, Unsubsistent Existences, Concrete personal Properties, &c. that, through it, One Being may look and appear as Three, and yet be One. And to avoid the objection of three Gods, (which they need not have been puzzled with, if they had hit right upon That [Notion] of One according to Scripture and Antiquity,) they make Three distinct Subsistencies, and but one distinct Subsistent; three opposite Modes and Relations, and but one Subject of them; three divine Persons, and but one divine Being; three Somewhats, and but one Thing. My Hearty Zeal and Concern (concludes that Pious and Learned Writer) for the Honour of Christianity, and my deep Regret to see its Faith thus mangled and perverted, and my Pity to see so many groping for the Light at Noon-day, and looking so carefully for what they have in their Hands; has made me venture to show That which I wonder I did not always see; and I hope Others may do the same. Letter from Dr. P. to the Bp. of R. in Vindication of his Sermon on Trinity-Sunday, Post-script, pag. 28.

§ XL.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be ; and whatever divine Power or Dignity is ascribed to him in Scripture, yet in This he is evidently *Subordinate* to the Father, that He derives his Being and Powers from the Father, the Father nothing from Him.

See the Texts, N^o 1148, 1154 : & 1149 — 1197.

See above, § 5, 7, 20, & 34.

They who contend that the *Holy Spirit* is *not* at all a *Person* or *Intelligent Agent*, but only a mere *Figure* or *Allegory* ; cannot alledge that This Proposition *depresses* the *Honour* of the *Holy Spirit*.

§ XLI.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be ; and whatever divine Power or Dignity is ascribed to him in Scripture ; yet, in the whole Dispensation of the Gospel, always acts *by the Will of the Father*, is *given* and *sent* by him, *intercedes* to him, &c.

See the Texts, wherein it is declared :

That he acts in all things *by the Will of the Father* ; N^o 1149, 1155, 1156, 1159, 1164, 1169, 1172, 1173, 1174, 1175, 1178, 1180, 1182, 1183, 1184, 1185, 1187, 1189, 1190, 1192, 1197.

That He is *given* by the Father ; N^o 1150, 1151, 1152, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1165, 1166, 1167, 1168, 1170, 1173, 1174, 1175, 1176, 1177, 1181, 1186, 1188, 1191, 1194, 1195, 1196.

That He is *sent* by the Father ; N^o 1153, 1154, 1179, 1193.

That He *makes intercession* to the Father, N^o 1171, 1172.

See above, § 35, 36, & 38. Also the *Notes* on § 25.

Notes on § 41.

And in the Spirit of God, (saith Irenæus) who hath revealed the Dispensations of the Father and the Son to men in all generations, according to the Will of the FATHER.

Καὶ εἰς τὸ πνεῦμα τῷ Θεῷ, τὸ
τῶν αἰωνομένων πατέρων τῶ καὶ
τοῦ σκευαστῶ καὶ ἰσχυρῶ γε-
νην ἐν τοῖς ἀνθρώποις, κα-
θὼς βούληται ὁ πατήρ. lib. 4,
c. 62.

And again : *The Father (saith he) supporting both the whole Creation and his own Word, and the Word supported by the Father, do [each of them] bestow the Spirit upon All, according to the Will of the FATHER. And so the Father is shown to be The One God, who is above All, and through All, and in All:*

Pater enim conditio-
nem simul & Verbum su-
um portans, & Verbum
portatum a Patre, præ-
stat Spiritum omnibus,
quemadmodum vult Pa-
ter. — Et sic Unus Deus
Pater ostenditur, qui est
super omnia, & per om-
nia, & in omnibus. lib.
5, cap. 18.

[Above all, by *Himself*, as the same Author afterwards expounds it ; Through all, by his *Son* ; and in all, by his *Spirit*.]

§ XLII.

The *Holy Spirit*, as he is *Subordinate* to the *Father* ; so he is also in Scripture represented as † *Subordinate* to the *Son*, both by Nature and by the Will of the Father ; excepting only that he is described as being the * *Conductor* and *Guide* of our Lord, during his State of Humiliation here upon Earth.

† See the Texts, N^o 1198 — 1209.

* See the Texts, N^o 998, 999, 1002, — 1008, 1010, 1020, 1022.

§ XLIII.

§ XLIII.

31 Upon these Grounds, Supreme Honour or Worship is due to the Person of the Father singly, as being Alone, the Supreme and Original Author of all Being and Power.

See the Texts, N^o 442 — § 32.

See beneath, § 44, 45, 50, & 52.

Notes on § 43.

This is evident; because Honour or Worship being nothing else but a Solemn Acknowledging, (both by the continual inward Sense of the Mind, and by all suitable and proper outward Acts,) those Powers, and that Authority, to belong to any Person, which are indeed his peculiar Properties; 'tis plain that the Person of the Father, being alone Self-existent, Independent, unoriginated, and absolutely Supreme, can alone be honoured or worshipped as Self-existent, Independent, unoriginated, and absolutely Supreme. See below, the Notes on § 51.

Thus therefore (saith Irenæus) our Lord manifestly shows us the True Lord and One God, which was declared by the Law. For he shews us that the God whom the Law declared, is the Father; who Alone is to be served also by the Disciples of Christ.

[His Meaning is not, that the Father alone is to be served, exclusive of the Son; but that He alone is to be served as strictly and absolutely Supreme; and that to His glory must

Sic igitur manifestè ostendente Domino, quoniam Dominus Verus & Unus Deus, qui a Lege declaratus fuerat. Quem enim Lex præconiaverat Deum, hunc ostendit Patrem, cui & servire soli oportet discipulos Christi lib. 5, cap. 22.

must redound even the acknowledging of Christ to be Lord.]

And Origen: *When the Apostle* (says he) *affirms, that to Us there is but One God, the Father, of whom are all things; and One Lord, Jesus Christ, by whom are all things; he uses the word, Us, concerning Himself and All those who ascend to* [who religiously approach] *the Supreme God of Gods, and Supreme Lord of Lords. Now to ascend to the Supreme God, is to pay him our Whole, Entire, Undivided Worship, through his Son, (God the Word and Wisdom manifesting it self in Jesus) who alone brings unto Him [unto the Supreme God] those men who &c.*

And Alexander Bishop of Alexandria: *We ought therefore* (saith he) *to reserve to the Unbegotten Father his peculiar and proper Dignity, affirming that No one is the Cause of His Being: paying at the same Time to the Son all suitable Honour, and ascribing to him a beginningless generation from the Father, and an exact Likeness to the Father in all things, as his express Image and Resem-*

Ἐπὶ τῷ λόγῳ, Ἄλλ' ἡμεῖς αὖ
Θεὸς, ὁ πατήρ, ἔξ ὧς τὰ πάντα
καὶ ἡς κύριος, Ἰησοῦς Χριστός,
δι' ὃ τὰ πάντα τὸ ἡμεῖν λόγος
ἐφ' ἑαυτῷ, καὶ πάντων τ' ἀναβή-
κων πρὸς τὸ ἐπὶ πάντι Θεῷ τ'
Θεῷ, καὶ πρὸς τὸ ἐπὶ πάντι κύ-
ριον τ' κυρίως ἀναβήκων τ'
πρὸς τὸ ἐπὶ πάντι Θεῷ ὁ ἀρχὴ
καὶ ἀδελφεὸς καὶ ἀμερίστως αὐ-
τῷ σὺν ὡς τὸ αὐτὸν αὐτῷ, ὅς ἐστις λόγος
καὶ σοφία ὡς τὸ ἑαυτὸ δια-
μῶν, τοῖς Θεοῖς κοινῶν. Cels.
lib. 8.

Οὐκ ἔστι τῷ μόνῳ ἀγενήτῳ πα-
τρὶ εἰκόμιον ἄξιωμα φυλακτίον,
μὴδὲν ὅτι αὐτὸς τὸ αὐτῷ λέ-
γεται τῷ ὅς οὐκ ἔστιν ἀμερίστως
τιμὴν λαμπρῶς, τὸ ἀσέχως
αὐτὸς παρὰ τὸ πατρὸς γέννηται
ἀνατιθέμενος. — Τῷ αὐτῷ καὶ
τῷ χαρακτὶ τὸ πατρὸς, ἀπα-
κρίτως ἡμεῖς κατὰ πάν-
τα ἀνατιθέμενος τὸ ὅς ἀγενήτως
πατρὶ μόνῳ ἰδίῳ παρὶναι δι-
εξέστωι, ὅτι δι' καὶ αὐτὸ φάσμα-
τος ὅς οὐκ ἔστι, ὁ πατήρ μὴ
μιζῶν μὴ ἰσὶ. Apud Theodoret.
lib. 1. c. 4.

blance: and

blance: But still reserving to the Father that peculiar Property of being Self-existent, according to our Saviour's own declaration, My Father is Greater than I.

And Basil: As an Archangel (saith he) is [περισσότερον] more honourable, and has [μεῖζον ἀξίωμα] greater Dignity, than an Angel; though Both are of one Angelick Nature: So, (though he supposes the Father, the Son, and the Holy Spirit, to be All likewise of one

Divine Nature; yet) the Son, (saith he) is Second to the Father, both in Order, because he is from him; and in Dignity, because the Father is the Original and Cause of the Son's Being, and the Son is the Passage and Conduiter by and thro' whom men are brought to God even the Father: —

Ἰὼς τῷ μὲν δυνάμει ὁ πατήρ, ὅτι ἀπ' αὐτοῦ. καὶ ἀξιώματι, ὅτι ἀρχὴ καὶ αἰτία τῶν υἱοῦ αὐτοῦ ὁ πατήρ, καὶ ὅτι δι' αὐτοῦ ἡ προέδρα καὶ προσαγωγή πρὸς τὸ θεῖον καὶ πατέρα. — Τὸ πᾶν — ἀξιώματι δουρικίου τῶν υἱῶν, παραδίδωσιν ὁ τ' ἑαυτοῦ λόγος. contr. Eunom. lib. 3.

That the Spirit is Second likewise [both in Order and Dignity] to the Son, is the Doctrine of Piety.

And the Learned Mr. Mede: To us Christians (saith he) there is but One Sovereign God, the Father, of whom are all things, and we [eis αὐτὸν] to Him, (that is, to whom, as Supreme, we are to direct all our Services;) and but One Lord Jesus Christ. — by whom are all things which come from the Father to us, and through whom alone we find access unto Him. Disc. on 2 Pet. ii, 1.

§ XLIV.

For the same Reason, All *Prayers* and *Praises* ought primarily or ultimately to be directed to the Person of the Father, as the Original and Primary Author of all Good.

See the Texts, which contain,

Our *Saviour's* directions in This particular, N^o 443, 444, 445, 446, 447, 448, 449, 451, 454, 455, 456.

The *Apostles* directions in the same particular, N^o 462, 464, 482, 483, 487, 488, 491, 493, 500, 501, 502, 506, 507, 508, 509, 511, 513, 517, 518, 519.

The *Practice* of the Apostles and of the Church in this Matter, N^o 457, 458, 459, 460, 465, 466, 467, 468, 470, 472, 477, 482, 484, 489, 490, 492, 494 — 499, 503, 504, 505, 510, 516, 520, 521 — 532.

See above, § 43 ; and beneath § 45, 46, 50 and 52.

Notes on § 44.

Justin Martyr, describing the Practice of the Primitive Church: *The Priest* (says he) receiving the Offerings, sends up Praise and Thanksgivings to the Father of all things, through the Name of the Son and of the Holy Spirit.

Again: And in all our Oblations, we give Praise to the Creator of all Things, through his Son Jesus Christ, and through the Holy Spirit.

Καὶ οὗτοι λαβόντες τὰς προσφορὰς καὶ δέξαντες τὰς παρακλῆς καὶ τὰς εὐχαριστίας τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ πνεύματι καὶ ἀγίῳ, ἀναστήσαντες.
Apol. 2.

Ἐπὶ πάντες τοὶ οὗτοι περιεργαζόμεθα, εὐλογεῖν καὶ ποιῆσαι τὸν πᾶντα, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ τοῦ πνεύματος τοῦ ἁγίου. Ibid.

And Irenæus : *The Church*, says he, *offers up her Prayers to God Almighty, through Jesus Christ.* In Deo Omnipotente, per Jesum Christum, offert ecclesia. lib. 4, cap. 33. al. 17.

Origen, in his Book concerning Prayer, has a long Discourse on purpose to endeavour to prove, that *All Prayers* ought to be offered to God the Father only, and not directly TO the Son [who is appointed our High-Priest by the Father,] or TO the Holy Spirit [who receives his Being from the Father,] but BY or THROUGH them. The Arguments he makes use of, are not indeed all of them conclusive : But they show the general Notion and Practice of the Church in His Time, in their solemn Prayers or Liturgies. And probably He himself may mean nothing more, than what he expresses in his other Works more plainly and distinctly ; as in the following passages.

We ought (says he) *to send up all Supplications and Prayer and Intercession and Thanksgiving, to the Supreme God over All, through our High Priest who is above all Angels, even him who is the Living Word, and God. Yet we may also offer Supplications and Intercessions and Thanksgivings and Prayers, to the Word himself ; if*

προσευχὴν — μόνῃ τῷ
Θεῷ ᾧ ὅλον καὶ πατέρα. — Ἀρ-
χιερεὶ δὲ τῷ ὑπὲρ ἡμῶν κατετα-
θέντι ἐκ τοῦ πατρὸς, καὶ παρα-
κλήτῳ ἐκ τοῦ πατρὸς εἶναι λα-
βόντι, εὐχαριστῆσαι ἡμᾶς ὃ δὲ ἄλλῃ
δὲ ἀρχιερεὶ καὶ παρακλήτῳ. Di
Oras. § 50, 51, 52.

πάντων μὲν γὰρ δέουσι εἰς προ-
σευχὴν καὶ ὑπόμνησιν καὶ εὐχαριστίαν
ἀναπαμπάσκειν τῷ ἐπὶ πάντων Θεῷ,
διὰ τοῦ ἐπὶ πάντων ἀγγέλου ἀρ-
χιερεὶς, ἱμνήσαντος λόγον καὶ θεῷ.
Δευτέριον δὲ εἰς αὐτῷ τῷ λόγῳ,
εἰς ὑπομνησίδα αὐτοῦ, καὶ εὐχαρι-
στῆσαν, καὶ προσδεδωμένα δὲ,
ἐκ δευτέρου κατασκευάζει τὴν
προσωπικὴν κυριότητάς καὶ κατα-
χρήσεως. contr. Cels. lib. 5.

we can distinguish between
That

That which is Prayer strictly and directly, and That which is so figuratively and obliquely.

And what he means by *This Distinction*, he still more clearly explains afterwards ;

We worship (saith he) *the One God, and his one Son or Word or Image, with Supplications and Prayers to the utmost of our Power ; putting up our Prayers to the God of the Universe, through his only-begotten Son : to whom we offer them first, desiring him, as being the Propitiation for our Sins, to present, as our High Priest, both our Prayers and Sacri-*

fices [Thanksgivings,] and Intercessions to the Supreme God of the Universe. [See another passage of Origen, cited above, under § 43.]

Upon these Two passages of Origen, the Learned Bp. Bull thus remarks : *I wonder (saith he) that these places of Origen should offend the Learned Huetius ; in which places (to confess the Truth) I always thought for my own part, that the Catholick doctrine concerning the Person and Office of our Saviour, was well explained.*

Δ' ἄλλ' τὸ πρὸς θεῷ, ὡς τῇ ἰσχύϊ αὐτοῦ ὁ λόγος ἢ ἡ εἰκόνη, ταῦτε κατὰ τὸ ἀνατὸν ἡμῶν ἰσχύϊας ὁ ἐξιστάμενος εἰς ἡμᾶς προάγοντις τῷ θεῷ τῶν ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ. ὃ πρῶτον προσφέρωμεν αὐτῷ, ἀξιώσαντες αὐτὸν, ἱλασμὸν ὄντα τῶν ἁμαρτιῶν ἡμῶν, παραγαγῆναι ὡς ἀρχιερεῖα καὶ εὐχὰς ὡς τὰς θυσίας ὡς τὰς ἐντεύξεις ἡμῶν τῷ ἐπὶ πάντι θεῷ.
contr. Cels. lib. 8.

And then He adds the following Distinctions : *Our Lord Christ (saith he) may be considered in Two Respects ; either as God,*

Christus Dominus non
ster bifariam spectari po-
test ; quā Deus est, &

or as God-man and Mediator between God and Man. If we consider our Saviour in this latter respect; it appears from many places of Scripture, and the Consent of all Christians, that all the Worship which we pay to God, ought to be directed to him thro' Christ our Mediator; and that all the Worship and Honour, which we pay to Christ, ought to redound to the Glory of God the Father, as St. Paul speaks in the second to the Philippians. For, that Christ is, in respect of BOTH his Natures, the Mediator between God and Man, (whatever some of the Romanists urge to the contrary,) is the unanimous doctrine of the ancient Catholic Fathers, and of the Holy Scriptures. —

But now if we consider Christ as God, without regard to his Mediatorial Office; we may again consider him in two distinct respects: Either as God, absolutely; or relatively, as God of God, or the Son of God. If we consider Him [the Word,] under the

quà *ὁ λόγος* sive Mediator inter Deum & hominem. Sub posteriori *ἡμεῖς* si Servatorem nostrum spectes, constat, multis Scripturæ locis atque omnium Christianorum consensu, cultum omnem, quem Deo exhibemus, ipsi per Christum Mediatorem exhibendum esse; quin & cultum & honorem omnem, quem Christo deferimus, *eis δὲ θεῷ τῷ πατρὶ* in gloriam Dei Patris, (ut loquitur Paulus, *Philipp. 2.*) omnino redundare. Christum verò Mediatorem esse inter Deum & homines utriusque naturæ respectu, (quicquid ex Pontificiis quidam contrà obganniant,) veteres Catholici Patres cum Sacris Scripturis uno ore docuerunt.

— Quòd si Christum intueamur ut Deum, extra Mediatorii officii respectum; rursus duplex ejusdem consideratio nobis occurrit: Nam vel absolute, ut Deus, spectatur; vel relate, ut Deus ex Deo, sive Dei filius. Sub priori consideratione si respici-

former

former respect; Origen in many places clearly professes, that because of the unspeakable Excellency of the Divinity, which he has in common with the Father, there is due to him the very same divine Worship as to the Father; that is, that we ought in our Mind and inward Thoughts (by which alone we properly worship God) to ascribe all the same perfections of the divine Nature to the Son, as we do to the Father: See the places (saith he) cited before in that chapter, viz. Defens. fidei Nicen. Sect. 2, cap. 9, § 8. But if we consider the Son relatively, as he is the Son, and derives his Original from the Father; then it is certain again, that all the honour and Worship, which we pay to Him, must redound to the Father, and be referred ultimately to the Father, as the † Fountain of Divinity.

amus τὸ ἀόγῳ, multis in locis clarè fatetur Origenes, ipsi propter inenarrabili præstantia præcellentem Divinitatem, quam cum Patre communem habet, eundem planè divinum cultum, quem Patri exhibemus, omninò debèri; hoc est, oportere nos mente & conceptione nostrà (quà solà propriè Deum colimus) eandem divinæ naturæ perfectiones omnes Filio adscribere, quas patri tribuimus: Repete loca, quæ jam citavimus in hoc capite, § 8. Sin Filium intueamur relatè, quà Filius est, & ex Deo Patre trahit originem; tum rursus certum est, cultum & venerationem omnem, quem ipsi deferimus, ad Patrem redundare, in ipsumque, ut τῷ αὐτῷ, ultimò referri. Id, ibid.

† Concerning this Phrase, see above in

Part I, N^o 645.

But now, this Latter Distinction, between the Son considered as GOD ABSOLUTELY, and the same person considered as GOD RELATIVELY, God of God, or the Son of God; This Distinction,

I say, (upon which Alone the Learned Bishop builds so dangerous and groundless a Position, as the asserting a co-ordinate Worship, a Worship not ultimately terminating in the Father;) has not only no Manner of Foundation in the Nature of Things, (for Christ is manifestly no otherwise God, than as he is God of God;) nor in the Writings of Origen, (for He speaks every where uniformly concerning this Matter; See above in § 11, pag. 233, some Remarks upon That passage of Origen, contr. Cels. lib. 5, which our very Learned Author principally refers to, and greatly mistakes it, in making This Distinction:) but it is contrary also, even to the doctrine of Athanasius, (who affirms that we acknowledge One only Original of Things, and that the creating Word has no other Sort of Divinity, but That of the Only God, as being derived from Him;) and directly contrary to this excellent Author's Own express doctrine, in his whole Fourth Section, and in other places: where he affirms that those Authors contradict themselves, who contend that the Son is from the Father, only as he is the Son, not as he is God; and as if his personality only, not his essence or divine Nature, was derivative from the Father: and where he approves the Doctrine of those who assert, (speaking of Christ, not considered as Man, but as God,) that

Μίαν ἀρχὴν οὐδαμῶς, τίντι δὲ
 μίαν γε λόγον φασκεῖν οὐκ ἔ-
 τισι τῶν τρεῖς ἰσχυρὰ ἰσχυρῶς,
 ἢ τῶν τοῦ Μόνου Θεοῦ, διὰ τὸ ἕ-
 αὐτοῦ πνεύματος. Orat. 3. contr.
 Arianos.

Aiunt Filium a Deo
 Patre esse, quā Filius est,
 non quā Deus est; per-
 sonam, non essentiam sive
 naturam divinam, a Patre
 accepisse. Atque hoc si-
 bi ipsi contrarium est.
 Defens. Sect. 4, c. 1. § 7.

All the Honour paid unto the Son, redounds to God the Father who begat him ; and commends Origen for alledging this very Thing as an Argument to prove that the Christians did not derogate from the Monarchy of the Father : and acknowledges that the Notion of the Antient Christians was, that the Glory of the Father was manifested by the Son ; and that All the Honour of the Son redounds to the Father as the Fountain of Divinity.

To mention but One place more, of the same Learned Author : *What need I add (saith he) that This pre-eminence of the Father, is acknowledged even at This day, in all the Liturgies of the Catholick Church. For both in the Doxologies we glorify God the Father in the first place, (as Justin Martyr speaks,) and almost all Prayers also are put up directly to Him. Concerning which matter, remarkable are the words of Petavius, in Answer to Crellius concerning the Holy Spirit: 'Tis in vain (saith he) that Crellius thinks to draw any Argu-*

Quod omnis Filii honos, in Deum Patrem, qui ipsum genuit, redundet. Sect. 4, cap. 4, § 5.

Intelligentes scilicet, per Filium Patris gloriam manifestari ; omnemque Filii gloriam ad Patrem, ut Fontem divinitatis, redundare. Sect. 2. cap. 3, § 6.

*Quid, quòd hæc Patris in omnibus Catholicæ Ecclesiæ Liturgiis hodieque agnoscitur. Nam & in *ἀρχαῖς* Deum Patrem *ἐν πρώτῳ τόπῳ* (ut Justinus loquitur) glorificamus ; & preces plerasq; ad ipsum dirigimus. Quà de re notatu sane digna sunt Petavii, Crellio de Spiritu Sancto respondentis verba ; (de Trinit. lib. 3, cap. 7, § 15.) Nam inquit, quòd ad Spiritum Sanctum preces in Ecclesia publicè ferè non diriguntur, frustra ex eo calumniam struit Crellius ; siquidem, veteri ex usu, pleræque ad Patrem referuntur. Atque*

ment, from the Church's
 hardly directing any of her
 publick Prayers to the
 Holy Spirit : For almost
 All Prayers are, by an-
 cient usage, directed to
 the Father. And so we
 find it decreed in the
 Third Council of Car-
 thage, canon the 23d,
 that when the Priest
 stands at the Altar, he
 should direct his Prayer
 Always to the Father.
 The Reason is ; because
 the Body of Christ, or the
 Man Christ, being then
 offered ; and the Memo-
 ry of that ancient and
 bloody Sacrifice, celebra-
 ted ; it is but fit, that
 All should be referred to
 the Father, as the Ori-
 ginal Author of All :
 That so we may imitate
 Christ our Lord and great
 High-Priest, who as at all other times he directed
 all his words and actions to the glory of his Father, so
 particularly in that last Sacrifice delivered himself up
 to God for us an offering and oblation for a sweet-
 smelling savour.

To the same purpose, the judicious Mr. Mede, in
 the place before cited : *To Us Christians* (saith he)
there is but One Sovereign God, the Father, of whom are
all things, and we [i.e. we] to Him, (that is, To whom
as Supreme, we are to direct all our Services ;) and but
one Lord Jesus Christ, — by whom are all things
which

ita decretum legimus in Car-
thaginensi tertia Synodo, ca-
none 23, ut cum ad altare
assistitur, Semper ad Pa-
trē dirigatur oratio. Ni-
mirum quia tunc Christi
corpus, sive homo Christus,
offertur ; ac veteris & cru-
enti Sacrificii memoria cele-
bratur ; æquum est ad Pa-
trē, velut Auctorem ac
Principium referri omnia ;
ut summu imitemur Sa-
cerdotem & Pontificem
Christum dominum, qui tum
omnia dicta factaq; sua Pa-
tris ad bonorem referre so-
lebat, tum in illo postremo
sacrificio tradidit semetip-
sum pro nobis oblationem &
hostiam Deo in odorem sua-
vitatis. Sect. 2, cap. 9,
 § 15.

which come from the Father to Us, and through whom alone we find Access unto Him. Disc. on 2 Pet. ii, 1.

And the learned A Bp. Wake: [The Lord's Prayer (*saitb be*) teaches us] that we should Pray to God ONLY, and to Him as our Father, through Jesus Christ our Lord. *Comment. on Church Catech.* pag. 130, 131.

And most fully, the Office for Ordaining of Priests, in the Exhortation to the Persons to be ordained, thus expresses the same Notion: — [That you will continually pray To God the Father, By the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.]

See *Observations on Dr. Waterland's Second Defense of his Queries*, *Observat. VIII.* Also a Book, entitled, *A Modest Plea for the Baptismal and Scripture Trinity*, pag. 113, & 178, 179, &c.

These Two last Propositions, being *Practical*, and not merely *Speculative*, are of the greatest Moment and Importance. And 'tis very observable, that whatever possible Hypothesis be received, as to the *Speculative* part; yet these two Propositions are necessarily right in *Practice*. For if on the One hand, the Father, the Son, and the Holy Spirit, be understood to be Three real Persons or Intelligent Agents; then, it being manifest that the two latter must of necessity be subordinate, (because otherwise there would be Three Supreme intelligent Agents, that is, Three Gods;) 'tis manifest likewise, that to the Former only can be paid Honour absolutely Supreme. And if on the Other hand, they be understood to be, not really, but figuratively Three Persons; viz. God, and the internal Reason and Wisdom of God; then 'tis also manifest; that to Him only, who is the Real Person, and not to his Reason or Wisdom, ought Prayers properly to be put up.

§ XLV.

And upon the same Account, whatever *Honour* is paid to the *Son* who redeemed, or to the *Holy Spirit* who sanctifies us, must always be understood as tending finally to the *Honour and Glory of the Father*, by whose good pleasure the *Son* redeemed, and the *Holy Spirit* sanctifies us.

See the Texts, N^o 450, 452, 453, 463, 465, 469, 471, 474, 475, 476, 478, 485, 486, 497, 512, 514, 515, 800, 810, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

And N^o 761, 841, 849, 851, 863, 890, 945, 950, 982.

And N^o 756 — 995, 1148 — 1197.

See above, § 37, 43, 44 ; and below, § 46, 52.

Notes on § 45.

That according to the good pleasure of the Invisible Father, (saith Irenæus) every knee should bow to Jesus Christ our Lord and God and Saviour and King.

*Ἰησὺς Χριστὸς ἡμεῖς τῷ πατρὶ καὶ
ματρί, καὶ ὁσίοις, & ἁγίοις, & βα-
σίλει, κατὰ τὴν ἀποκαλύψιν τοῦ
ἁγίου τοῦ ἀποστόλου τῆς ἰσοκύριον καὶ
ἰσοδοξον.*
lib. 1. cap. 2.

And the learned Bishop Bull : 'Tis evident (saith he) that all the Worship and Honour which we pay to Christ, ought to redound to the Glory of God the Father ; as St. Paul speaks in the 2d to the Philippians.

Quin & cultum & honorem omnem, quem Christo deferimus, ut & lau dū rē patri, in gloriam Dei Patris (ut loquitur Paulus Philipp. ii,) omnino redundare. *Defens.*
Sect. 2, c. 9, § 15.

But these passages may be understood of Christ, as Mediator Incarnate : Those which follow, are spoken

spoken of him expressly in his divine and highest capacity.

The Son (saith Hilary) hath nothing but what is Derivative; and the Greatness of the Honour of Him which is begotten, is to the Glory of Him which beget: There is no room therefore to object, that we derogate from the Majesty of the Father; seeing that whatever Majesty we shall ascribe to the Son, must all redound to the magnifying of the Power of Him, who beget a Son of such Divinity and Majesty.

And the learned Bp. Bull: 'Tis certain (saith he,) that all the Honour and Worship, which we pay to him as he is the Son, and derives his original from the Father, must redound to the Father, and be referred ultimately to the Father, as the * Fountain of Divinity.

Nihil enim nisi natum habet Filius; & geniti honoris admiratio, in honorem generantis est. Cessat ergo opinio contumeliæ, cum quicquid inesse Filio Majestatis docebitur, id ad amplificandum potestatem Ejus, qui istiusmodi genuerit, redundabit. *De Trinitat. lib. 4.*

Certum est, cultum & venerationem omnem, quem ipsi [quæ † Filius est, & ex Deo Patre trahit originem,] deferimus; ad Patrem redundare, in ipsūq; ut ~~ut~~ ultimò refetri. *Defens. Sect. 2, c. 9, § 15.*

* Concerning This Phrase, see above in Part I, N^o 645.

† Of this Passage, see more above, in § 44. pag. 364, 365.

Again: *The Ancient Catholics understood, that the Glory of the Father was manifested by the Son; and that all the glory of the Son*

Intelligentes scilicet, per Filium Patris gloriam manifestari; omniūq; Filii gloriam ad Patrem, ut Fontem Divinitatis, redounds

redounds to the Father, as *redundare. Sect 2, c. 3, § 6.*
the Fountain of Divinity.

And again : *Because* Quòd omnis Filii ho-
 (saith he) *all the Honour* nos in Deum Patrem, qui
of the Son, redounds to the ipsum genuit, *redunder.*
Glory of God the Father, Sect. 4, c. 4, § 5.
who begat him.

§ XLVI.

For, the *Great Oeconomy*, or the Whole Dispensation of
 God towards Mankind in Christ, consists and terminates in
 This ; that as all *Authority and Power* is originally in the Fa-
 ther, and from him derived to the Son, and exercised accord-
 ing to the *Will of the Father* by the *Operation of the Son* and
 by the *Influence of the Holy Spirit* ; and all *Communications* from
 God to the *Creature*, are conveyed through the *Intercession of*
the Son, and by the *Inspiration and Sanctification of the Holy*
Spirit : So on the contrary, *All Returns* from the *Creature*, of
Prayers and Praises, of *Reconciliation and Obedience*, of *Honour*
and Duty to God ; are made in and by the *Guidance and As-*
sistance of the Holy Spirit, through the *Mediation of the Son*,
 to the *Supreme Father and Author of All things.*

See the Texts, N^o 756 — 995, 1120, and 1148
 — 1197.

See above, § 37, 39, 44, 45 ; and beneath,
 § 52.

Notes on § 46.

For by the Son, and in
 the Spirit, (saith Athana-
 sius) did God at first
 make, and still preserves all
 things.

Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι
 τὸ πρῶτον ὁ Θεὸς καὶ συντηρεῖ
 ἅπαντα ἀσφύλακτοι. contr.
 Sabell.

Again : There is One
 God, even the Father ;
 who may be considered ei-

Ὁ Θεὸς ὁ πατήρ, ὁ ὢν ἑαυτοῦ
 ὡς καὶ τὸ Ἐπὶ πάντων ὄν
 καὶ ἐν τῷ υἱῷ δὲ φανερῶς πα-
 ther

ther in his own Person, as being Above All; or manifesting himself in his Son, as being Through All; or in his Spirit, as working In All through his Word and by his Spirit.

And again: In the Distribution of Gifts, (saith he) as the Apostle writes to the Corinthians; it is the same Spirit, and the same Lord, and the same God, which worketh all in all. For the Father himself worketh and giveth All, through his Word and in [or by] his Spirit.

On the other side: In all the Offerings which we make, (saith Justin Martyr,) we return Thanks To the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit.

And again: The Priest (says he) receiving the Oblations, returns Praise and Glory To the Father of all things, through the Name of the Son and of the Holy Spirit.

And Irenæus: The Presbyters, (saith he) the disciples of the Apostles, teach, that the Order and

τὸ τὸ Διὰ πάντων δύναι· καὶ ἐν τῷ πνεύματι δὲ, κατὰ τὸ Ἐν ᾧ πασι διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργεῖν. contr. Adrian. Oras. 3.

Ἐν γὰρ τῇ τέττα διαίρεσι, ὡς καρδίας γενομένη, τὸ αὐτὸ πνεῦμα μὲν, καὶ ὁ αὐτὸς κύριος, καὶ ὁ αὐτὸς Θεὸς ἰσὺν ὁ οὐρανῶν τὰ πάντα ἐν πάντι· αὐτὸς γὰρ ὁ πατήρ διὰ τοῦ λόγου ἐν τῷ πνεύματι ἐνεργεῖ καὶ δίδωσι τὰ πάντα. Epist. ad Serap. 1, de Spir. Sancto.

Ἐπὶ πάντι τὸ αἷον προσφερόμεθα, εὐλογῶμεν καὶ ποιῶμεν πάντα διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου. Apol. 2.

Καὶ ὅτε λαβὼν, αἶψα καὶ δέξαι τῷ πατρὶ τῶν ὧν, διὰ τοῦ ὁνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναμύνηται, Id. Ibid.

Hanc esse adordinationem & dispositionem eorum qui salvantur, dicunt Presbyteri Apostolorum Method,

Method, by which men are discipuli; & per hujus-
brought to Salvation, is ac- modi gradus proficere;
ording to the following de- & per Spiritum quidem
grees; viz. that by the ad Filium; per Filium
Spirit [the Assistance of autem ascendere ad Pa-
the Spirit,] they ascend to trem, lib. 5. c. 36.
the Son [to the Know-
ledge of the Son,] and by the Son to the Father.

We know (saith St. John) that the Son of God is
come, and hath given us an Understanding, that we may
know the True God; and we are in the True God, by (or
through) his Son Jesus Christ: [So the Words ought
to be rendred, 1 Joh. v, 20; See N^o 5, & 410.]

§ XLVII.

33 The Son, before his Incarnation, was with God, was in
the Form of God, and had Glory with the Father.

See the Texts, N^o 567, 574, 584, 586, 588, 591,
 607, 612, 616, 617, 618, 638.

§ XLVIII.

34 Yet He had not Then *distinct Worship* paid to him in his
Own Person, but appeared only as the [Shecinah or] Habita-
tion of the Glory of the Father; in which, the Name of God
was.

See the Texts, N^o 616, 617, 618, 934, 958.

For, 'tis observable that we never find in Scrip-
 ture any Worship paid to Christ, upon account of
 God's having *created the World by him*, or of any o-
 ther Act done by him before his Incarnation. See
 below, § 50 & 51.

§ XLIX.

§ XLIX.

At his Incarnation *He freely divested Himself* [*inasmuch as* *was*] *of That Glory, which he had with God before the World was, and by virtue of which He is described as having been in the Form of God: And in this State of Humiliation, he suffered and died for the Sins of the World.*

See the Text, N^o 934.

§ L.

After and upon account of the Accomplishment of which Dispensation, He is described in Scripture as invested with *distinct Worship in his Own Person*; his *original Glory and Dignity* being at the same time revealed, and his *Exaltation in the Human Nature to his Mediatorial Kingdom* declared: Himself *sitting upon his Father's Throne*, at the right hand of the Majesty of God; and receiving the *Adoration and Thanksgivings* of his Church, as the *Alone Mediator* between God and Men.

See the Texts, N^o 638, 652.

And those which represent him *sitting on the Throne of God*, N^o 633, 647, 652, 659, 660, 661, 664, 673, 676, 684, 685.

And those which mention his *Disciples worshipping him*, N^o 688, 751, 752, 753.

Honouring Him, as well as *the Father*, N^o 689.

Baptizing in his Name, N^o 687.

Angels worshipping him, N^o 743.

Every knee bowing at his Name, N^o 716.

Calling upon his Name, N^o 691, 693, 694, 695, 698, 701, 737.

Adjuring by him, N^o 726.

Calling him to witness, N^o 697, 707, 735.

Trusting in him, N^o 717, 718.

Not tempting him, N^o 703.

Blaming those who worship Angels, and hold not to the Head, N^o 721.

Ascribing

Ascribing Glory to him, N° 710, 738, 744, 746, 747, 750.

And Praise and Thanksgiving, N° 713, 722, 734, 751, 752, 753.

Invocating him in Prayer, N° 692, 754.

Praying for Grace, Peace, Blessing, Direction, Assistance, and Comfort, from him; N° 696, 699, 700, 702, 704, 705, 708, 709, 711, 712, 714, 715, 719, 720, 723, 724, 725, 727, 728, 729, 730, 731, 732, 733, 736, 739, 740, 741, 742, 748, 749, 755.

See above, § 43, 44, 45.

Notes on § 50.

This was the full Accomplishment of that famous Prophecy, *Is. ix, 6*; *The Government shall be upon his Shoulder; and his Name shall be called, Wonderful, Counsellor*, [in the LXX it is, *Μεγάλης Βουλῆς ἄγγελος*, *The Angel of his Great Counsel or Covenant*; as *Mal. iii, 1*, *The Messenger, or Angel, of the Covenant*; and *Isa. lxiii, 9*, *The Angel of his Presence*;] *The Mighty God, The everlasting Father*, [These Words, *The Everlasting Father*, are very ill rendered; For it is absurd to say of the Son, that he is the everlasting Father, the Father of Himself: But the phrase *Υἱὸν* ought to be translated, as in the best Copies of the LXX, *

* Whence 'tis plain, that when *Clemens Alexandrinus* styles the Son, *πατὴρ αἰώνιος*, (*Padag. l. 5. sub finem*;) it should be read, as *Symmachus* and *Theodotion* also have it, *πατὴρ αἰώνιος*.

πατὴρ τοῦ μέλλοντος αἰῶνος, and in the Vulgar Latin, *Pater futuri seculi*, *The Father (or Lord) of the Age to come*: As *Heb. ii, 5, 8*, *Unto the Angels hath he not put in Subjection the World to come, whereof we speak*; But—*thou hast put all things in subjection under HIS Feet*:] *The Prince of Peace*; Of the increase of His Government and

Peace there shall be no end, upon the Throne of David and upon his Kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever.

We can never (say the Antient Writers of Polycarp's Martyrdom) either forsake Christ, who suffered for the Salvation of those who shall be saved out of the whole World, the Righteous for the Sinners; or worship any other besides him. For, Him indeed we worship, being the Son of God; But the Martyrs, as being Disciples and Imitators of our Lord, we only love as becomes us.

And Justin Martyr: The Scriptures (saith he) expressly declare, that Christ was to suffer, and is to be worshipped, and is God.

Again: We worship (saith he) the Maker of the Universe: And I shall show, that we do also with good reason honour in the second place our Master who taught us these things, being the Son of the True God; and in the Third place, the Propheetick Spirit.

Again: Next after God who is before All, we yield honour in the second place to the Word which came forth from God, and in the Third place to the Spirit.

Ὅτι ὁ Χριστὸς ποτὶ καταλι-
πὼν δυνάμειν, ὁ ὑπὲρ ὅ
παντὸς κόσμου ὁ σωζόμενος σω-
τηρίας παθόντα, ἀμάρτων ὑπὲρ
ἀμαρτωλῶν. ἔτι ἑτεροῦ τοῦ αἰ-
σῶσαι. Τῶν μὲν ἡ, υἱὸν αἰῶν
τοῦ Θεοῦ, προσηκούμενον τὴν δὲ μάρ-
τυριαν, ὡς μαθητὴς καὶ μιμητὴς
τοῦ κυρίου, ἀγαπῶμεν ἁγίας. Poly-
carpi Martyrium.

Γραφάς, αἱ ἀποστόλων τὸν Χρι-
στὸν καὶ παθόντα, ὁ προσηκούμενον,
καὶ Θεὸν, ἀπαδικουμένη. Dial.
cum Tryph.

Τὸν δημιουργὸν τῶν τοῦ παντὸς
παιδῶν. — τὴν δὲ διδασκαλίαν
τῶν γινόμενων ἡμῶν, — υἱὸν
αὐτοῦ τοῦ ὄντος Θεοῦ μαθόντες, ὁ
ὡς δούλους χάριν ἔχοντες, πειν-
μὰς τε πνευματικῆς ἐν τέλει πί-
στις ὅτι μὴτε λόγος τιμῶμεν ἀπο-
δοῦμεν. Apol. 2.

Μὴτε τὸν πρῶτον Θεόν, —
δοῦναι μὲν — χάριν τοῦ
πνεύματος Θεοῦ λόγος, τὴν δὲ τρίτον
πνεύματι. Ibid.

And again : *We worship and adore God himself, and his Son, and the Prophetick Spirit ; honouring them according to reason and*

Truth ; [that is, according to the Order expressed in the Two last passages before cited.]

And Irenæus ; *That every knee (saith he) should bow to Christ Jesus, our Lord and God and Saviour and King, according to the good pleasure of the Invisible Father.*

Ἄλλ' ἐκαὶ αὐτῷ, ὡς τῷ πατρὶ αὐτῷ υἱῷ ἐξομολογούμεθα, καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. Ibid.

Ὅτι Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν ἐκδοκίαν τοῦ πατρὸς τοῦ ἀερώτου πάντες γόνυ κνέμεν. Lib. 1, c. 2.

The same thing Clemens Alexandrinus expresses, by affirming Christ to be, τῷ δευτέρῳ καὶ ὅλῳ ἔξισοῦς, [ἢ καὶ Θεῷ,] equalized with the Supreme Lord of all things : In the language of Tertullian, (*pariatus Deo*,) equalized with God : And in the words of Eusebius, more near to those of Scripture, σύνθετον καὶ ἰσὺν βασιλείας, sitting together with God upon the Throne of his Kingdom. None of which sort of Phrases, are at all capable of being applied to God the Father.

§ LI.

This Honour, the Scripture directs to be paid to Christ ; not upon Account of his metaphysical Essence or Substance, and abstract Attributes ; but of his Actions and Attributes relative to Us ; his Condescension in becoming Man, who was the Son of God ; his Redeeming, and Interceding for, us ; his Authority, Power, Dominion, and Sitting upon the Throne of God his Father, as our Lawgiver, our King, our Judge, and our God.

See the Texts, N^o 689, 692, 716, 721, 734, 745, 749, 750, 751, 752, 753, 768, 1211.

See above, § 25.

Notes on § 51.

The Expressions of Scripture upon This Head, are very clear. *Mat. xxviii ; 18, 19, All Power is given unto me in Heaven and in Earth ; Go ye THEREFORE, and teach all Nations, baptizing them in the Name of the Father, and of the SON, &c. And Rev. i ; 5, 6, Unto him that loved us and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father ; to Him be glory and dominion for ever and ever. And ch. v, ver. 9, They sung a new Song, saying, Thou art worthy — ; for thou wast slain, and hast redeemed us to God by thy Blood ; — and hast made us, unto our God, Kings and Priests, &c.*

Honour is due, not to any *Abstract metaphysical Nature, Essence or Substance ;* (for we ought not to worship we know not what ;) but to the *Person intelligent, as being intelligent ; and as having Dignity, Power, Authority, and Goodness.*

For, evidently in the Nature of Things, a *Person* only, (or individual *Intelligent Agent ;*) and [not *φύσις, οὐσία, or οὐσία,*] not *Nature, Substance or Essence, or any other abstract ;* can be capable of being an Object of Worship. Every Act of Duty, Respect, Honour or Worship, is entirely *Personal ;* corresponding to the individual *Power, Dominion or Authority, of the respective Person to whom it is paid. And the Worship of One Person (whether Supreme or Mediatorial, or of whatever kind it be,)* can no more be given to *another, than one person can be Another : As is evident from the Nature of All Relates and Correlates. With regard to Civil matters ; in the Honour paid to a King, and That to a Father, and That to a Magistrate or any other Superior, 'tis plain there must of necessity be exactly the*

same distinction, as there is in the *Persons* to whom the Honour is paid. In like manner, in matters of Religion: The Honour or Worship peculiar to God, the *Almighty Father*, is the solemn Acknowledging him to be *Supreme* over all, *absolutely*, and *independent of Any*; the alone original *Author* of all, and *supreme Governour* of all, by his own proper *inherent personal underived Authority* and *self-originated self-sufficient Dominion*; the *Sender* of his Son to redeem, and of his Holy Spirit to sanctify us: And This Honour, 'tis very evident, cannot possibly be communicated to any other Person. The Honour peculiarly due to *Christ*; is the acknowledging him to be our *Redeemer*, *Mediatour* and *Intercessour*; (*Thou art Worthy*; — *for thou hast Redeemed us to God by thy Blood*, Rev. v, 9 :) And This Honour or Worship [See N^o 447,] can no more be given to the Father, than That of the Father can be given to the Son; it being evidently as absurd, to ascribe to the *Father* Mediation or Intercession, as to ascribe Supremacy and Independency to the *Son*. The Honour peculiar to the *Holy Spirit* of God, is the Acknowledging him to be (according to the Will of the Father) the *Inspirer* of the Prophets and Apostles, the *Comforter* of all good Christians, the *Distributor* of all miraculous and other Spiritual Gifts, and the *Sanctifier* of all Hearts. To *Angels* and *departed Saints*, there is no sort of Worship at all due; because *Angels* have No Dominion or Authority at all, no Power, no Judgment committed unto them; but are only *ministring Spirits* sent forth occasionally to minister for Them who shall be Heirs of Salvation; For, not of any Favour of mine, (said the Angel *Raphael*, Tob. xii, 18,) but by the Will of our God I came. And Souls of dead Men have still less Power than This; perhaps not so much as any Knowledge at all of what we do. All Worship of *Angels* therefore, and of
Souls

Souls departed, is Idolatry; Consisting, not in paying them the *Worship of God Almighty*, (for neither did the *Heathen of old* do That to their *Heroes*, nor the *Church of Rome* at this day to their *Saints*;) But it is an *Idolatry* which consists in paying the *Worship of the Mediatour* to Those whom God never appointed to any such Office, that is, 'tis paying it to *Idol-Mediatours*, [See N^o 689;] Which Practice was, in the *Heathens*, a worshipping of mere *Nothings*, *Idols* or *Creatures* of their own *Imagination*, *Lying Vanities*, *Gods which were no Gods*, Acts xix, 26; And in the *Church of Rome*, it is moreover a *formal* departing from *Christ* the *One Mediatour*, a *not holding the Head*, as *St Paul* argues, Col. ii, 19. See above, N^o 180.

We worship (saith *Justin Martyr* in the place before cited) the *Maker of the Universe*: And I shall show, that we do also with good reason honour in the *Second place* Him who became our *Master* and taught us these things, being the *Son of the True God*; and in the *Third place*, the *Prophetic Spirit*.

And again: Next after the *Unbegotten and inef- fable God*, we worship and love Him who is the *Word of God*; because that for our sakes he became *Man*, and was made *Partaker of our Sufferings*, that he might heal Us.

Τὸν δημιουργὸν τῆς τοῦ πα-
τρὸς σοφίαν. — — — — — ἡ δὲ
ἀδελφικὰ τοῦ τέτοιον γινώσκοντος ἡμῶν,
— — — — — οὐκ ἀπὸ τοῦ τῷ ὄντι
Θεοῦ μαθόντος, καὶ ἐν δούτῳ
χάρις ἔχοντος, πῶμα τι προ-
φητικὸν ἐν τῷ πνεύματι ὅτι μὴ
λόγοντιμαίμεν, ἀπαδείξμεν. Απολ. 2.

Τὸν γὰρ ἀπὸ ἀγαπήτης καὶ ἀφρίτης
Θεοῦ λόγον, μὴ τὸν Θεόν, προσκυ-
νῶμεν καὶ ἀγαπῶμεν, ἐπειδὴ καὶ
δι' ἡμῶν ἀνδραπῶν γέγονεν, ὅπως
καὶ τῷ πατρὶ καὶ ἡμετέροις συμ-
μέτοχοι γινώσκοντες, καὶ ἵνα ποιή-
σονται. Απολ. 1.

§ LII.

The *Honour* paid in this manner to the *Son*, must (as before) always be understood as redounding ultimately to the *Glory of God the Father*.

See the Texts, N^o 451, 452, 463, 465, 469, 481, 482, 486, 492, 507, 509, 512, 515, 527.

See above, § 37, 39, 43, 44, 45, 46, 50.

§ LIII.

The *Honour* which Christians are bound to pay peculiarly to the Person of the *Holy Spirit*, is expressed in these Texts following; Wherein we are directed, either by Precept, or by Example,

To baptize in his Name, N^o 1138.

To wish *Grace and Peace and Blessing* from him, N^o 1143, 1147.

To appeal to him as *Witness* in solemn Affirmations, N^o 1141, 1142.

To take heed not to resist him, N^o 1140, 1145.

———— not to do despite to him, N^o 1146.

———— not to tempt him, N^o 1139.

———— not to grieve him, N^o 1144.

§ LIV.

For putting up *Prayers and Doxologies* directly and expressly to the Person of the *Holy Spirit*, it must be acknowledged there is no clear Precept or Example in Scripture.

The same must be confessed concerning the *Practice* of the *Primitive Church* in the three First Centuries, so far as appears from the remaining genuine Writings of those Ages. Concerning the Use of *Tradition* in these matters, see *Basil de Spiritu Sancto*, cap. 27 and 29.

See also above, the Notes on § 25.

§ LV.

§ LV.

The *Titles* given in the New Testament to the *Three Persons* of the everblessed *Trinity*, when all mentioned together; are as follows.

They are stiled, Once. *He which is and which was and which is to come* : The *Seven* † If This be † *Spirits which are before his Throne* : meant of the † and *Jesus Christ the Faithful Witness* : Holy Ghost Which is not certain.
N^o 1250.

Once. The *Father*, The *Son*, and the *Holy Ghost*;
N^o 1211.

Once. The *Father*, The *Son*, and the *Spirit* ; N^o 1246.

Once. The *Father*, The *Word*, and the *Holy Ghost* ; N^o 1248.

Twice. The *Father*, *Jesus*, The *Spirit*, N^o 1213, 1215.

Twice. The *Father*, *Jesus*, The *Holy Ghost* ; N^o 1214, 1216.

Once. The *Father*, *Christ*, The *Spirit* ; N^o 1234.

Once, The *Father*, *Jesus Christ*, The *Spirit* ; N^o 1233.

Once. The *Father*, The *Lord*, The *Spirit* ; N^o 1236.

Once. *God the Father*, *Jesus Christ*, The *Spirit* ; N^o 1242.

Once. *He that raised up Jesus from the Dead* ; *Jesus* ; The *Spirit* ; N^o 1222.

Once. The *Living God* ; *Christ* ; The *Spirit* ; N^o 1230.

Once. The *Living God* ; *Christ* ; The *eternal Spirit* ; N^o 1241.

Four times. *God*, *Jesus*, The *Spirit* ; N^o 1210, 1226, 1227, 1247.

Once. *God, The Son of God, The Holy Ghost* ; N^o 1212.

Five times. *God, Jesus, The Holy Ghost* ; N^o 1216, 1216*, 1217, 1218, 1227.

Once. *God, Jesus Christ the Son of God, The Spirit of Holiness* ; N^o 1219.

Once. *God, Christ, The Holy Ghost* ; N^o 1220.

Five times. *God, Christ, The Spirit* ; N^o 1221, 1224, 1229, 1243, 1244.

Four times. *God, Jesus Christ, The Holy Ghost* ; N^o 1223, 1231, 1239, 1249.

Five times. *God, Jesus Christ, The Spirit* ; N^o 1225, 1233, 1237, 1245, 1251.

Four times. *God, The Lord, The Spirit* ; N^o 1228, 1235, 1236, 1238.

Twice. *God, his Son, The Spirit* ; N^o 1232, 1247.

Once. *God, The Lord, The Holy Ghost* ; N^o 1240.

Once. *God, Christ, The eternal Spirit* ; N^o 1241.

From all which, it appears, even to a Demonstration ; (the words, *God* and *Father*, being put promiscuously for each other ;) that *GOD*, in Scripture-language, does not signify the *Trinity*, but the *First Person of the Trinity*. According to that of *Theophilus* : Τῆς τριάδος τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ, i. e. *The Trinity, which is GOD, and his Word, and his Wisdom.* lib. 2.



THE
Scripture - Doctrine
OF THE
TRINITY.
PART III.

Being the principal *Passages* in the LITURGY
of the Church of *England*, relating to that
Doctrine, considered.

CHAP. I.

*The principal Passages, wherein the main
Branches of the foregoing Doctrine are
expressly affirmed.*

§ I.

*The Passages, wherein the Father is styled The
One or Only God.*

I.

— **T**O follow Thee the Only God, through Collect for
Jesus Christ our Lord. Sund. 18.

2. I after Trin.

2.

Nicene
Creed.I believe in *One God*, the *Father Almighty*,
&c.

S E C T. II.

The principal Passages, wherein the Father is stiled GOD, absolutely and by way of Eminence.

1.

The general Exhortation.

— **B**Efore the Face of *Almighty GOD*, our heavenly *Father*.

2.

The general Confession.

Spare thou them, O *GOD*; according to thy Promises — in *Christ Jesus our Lord*; And grant, O most merciful *Father*, for his sake, &c.

3.

The general Absolution.

Almighty GOD, the *Father of our Lord Jesus Christ* — pardoneth and absolveth, &c.

4.

Te Deum:

We praise thee, O *GOD*, — the *Father everlasting*: To *Thee* all Angels — continually do cry, *Holy, Holy, Holy, Lord GOD of Sabaoth*.

5.

Thou sittest at the right hand of *GOD*, in the *Glory of the Father*.

6.

I believe in *GOD, the Father Almighty*. [*Gr. Apostles Creed.*
παντοκράτωρ, Supreme over All.]

7.

And sitteth on the right hand of *GOD, the Father Almighty.*

8.

— our heavenly *Father, Almighty* and *3d Coll.*
everlasting GOD. for Grace.

9.

The Grace of our *Lord Jesus Christ*, and the Love The Bless-
of *GOD*, and the Fellowship of the *Holy Ghost.* fing.

10.

He sitteth on the right hand of *the Father, GOD Athanas.*
Almighty: [*In the best Copies of the Greek Ori- Creed.*
ginal, or antient Translation; παντοκράτωρ, Supreme
over all. Which Word is not used in the former Part
of the Creed; but only παντοδυνας, having all
Power.]

11.

O *Lamb of GOD*, which takest away the Sins The Lis-
of the World. tany.

12.

O *GOD, merciful Father*, — through *Jesus Coll. in*
Christ our Lord. Litany.

13. Al-

13.

Coll. for O Almighty G O D, our heavenly Father, —
Ember- through Jesus Christ our Lord
Week.

And after the like Form in most Collects.

14.

Coll. on O blessed Jesus, who standeth at the right hand
St. Ste- of G O D.
phen's
Day.

15.

Coll. for Almighty and everlasting G O D, who dost govern
ad Sund. all things in Heaven and Earth; — through Je-
after Epi- sus Christ our Lord
phany.

16.

Coll. for O G O D, whose blessed Son was manifested,
6th Sund. that he might — make us the Sons of G O D.
after Epi-
phany.

17.

Coll. for — may obtain of Thee, the G O D of all
Ashwedn. mercy, perfect remission and forgiveness, through
Jesus Christ our Lord.

18.

Sunday af- O G O D, the King of Glory, who hast
ter Af- exalted thine only Son, Jesus Christ, with great
cenſion: Triumph unto thy Kingdom in Heaven; —
send to us thine Holy Ghost to comfort us.

19. G O D,

19.

GOD, who as at this time didst teach the *Whitfield*; Hearts of thy faithful People, by the sending to them the Light of *thy Holy Spirit*.

20.

Almighty GOD, who didst give such grace unto *Coll. on* —, that he readily obeyed the Calling of *thy* *St. An-*
Son Jesus Christ. *drew's*
Day.

21.

Almighty and everliving GOD, who — didst *Coll. on*
suffer thy Holy Apostle *Thomas* to be doubtful in *St. Tho-*
thy Son's Resurrection; Grant us so perfectly — *mas's Day*;
to believe in *thy Son Jesus Christ*.

22.

Almighty and everliving GOD, we humbly be- *Coll. on*
seech thy Majesty, that as *thy only-begotten Son* —; the Purifi-
so *We* may be presented unto *Thee*, — by the cation.
same *thy Son Jesus Christ our Lord*.

23.

O *Almighty GOD*, — grant us perfectly to *Coll. on St*
know *thy Son Jesus Christ*, &c. *Phil. and*
James's
Day.

24.

O Lord *GOD Almighty*, who didst endue — *Coll. on*
with singular gifts of the *Holy Ghost*, — through *St Barna-*
Jesus Christ our Lord. *bas's Day*.

25. *Al*

25.

Coll. on *Almighty GOD*, by whose Providence thy Ser-
 St John vant *John Baptist* was — sent to prepare the
 Bapt. Day. way of thy Son our Saviour, &c.

26.

Coll. on *O Almighty GOD*, who by thy Son *Jesus Christ*
 St Peter's didst give to thy Apostle, &c.
 Day.

27.

Coll. on Grant, O merciful *GOD*, that as thine Holy
 St James's Apostle — was obedient unto the Calling of thy
 Day. Son *Jesus Christ*, &c.

28.

Coll. on *O Almighty GOD*, who by thy blessed Son didst
 St Mat- call *Matthew* —; Grant us — to follow the
 thew's same thy Son *Jesus Christ*, &c.
 Day.

29.

Coll. on *O Almighty GOD*, who hast built thy Church
 St. Sim. upon the Foundation of the Apostles and Prophets,
 and Jude's *Jesus Christ* himself being the Head-corner-stone.
 Day.

30.

Coll. on *O Almighty GOD*, who hast knit together thine
 All-Saints elect — in the mystical Body of thy Son *Christ*
 Day. our Lord.

31. Al-

31.

Almighty GOD, — cleanse the Thoughts of 1st Coll. in
our Hearts by the Inspiration of *thy Holy Spirit,* the Com-
— through *Christ our Lord.* munion,
Service,

32.

And in one *Lord, Jesus Christ,* the only begotten Nicene
Son of *GOD;* — *God, of GOD, &c.* Creed;

33.

It is our duty to render most humble and hearty Warning
Thanks to *Almighty GOD* our heavenly Father, to the
for that he hath given *his Son our Saviour Jesus* Commu-
Christ. nion.

34.

For the obtaining whereof, we shall not cease ad Warn-
to make our humble petitions unto *Almighty GOD* ing to the
our heavenly Father. Commu-
nion.

35.

— make your humble Confession to *Almighty* Confessi-
GOD —. *Almighty GOD, Father* of our on at the
Lord Jesus Christ, &c. Commu-
nion.

36.

Almighty GOD, our heavenly Father, — — par- Absoluti-
don and deliver you from all your Sins, — — on.
through *Jesus Christ our Lord.*

37. — give

37.

After the Absolution. — give thanks unto Thee, O Lord, Holy Father, Almighty everlasting GOD.

38.

Consecration- Prayer. Almighty GOD, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ, &c.

39.

3d Prayer after Consecration. Almighty and everliving GOD, we most heartily thank thee, for that Thou dost vouchsafe to feed us — with the Spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ.

40.

Hymn. Glory be to GOD on high, and in Earth peace, good Will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord GOD, heavenly King, GOD the Father Almighty.

41.

The Blessing. The Peace of GOD, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of GOD, and of his Son Jesus Christ our Lord.

42.

Coll. after the Offer. Almighty GOD, who hast promised to hear the Petitions of them that ask in thy Son's Name; — through Jesus Christ our Lord.

43. Al.

43.

Almighty and everlasting GOD, who — by In the Of-
the Baptism of *thy well-beloved Son Jesus Christ*, — fice of
didst sanctify Water, &c. Wash this Child and Baptism.
sanctify him with *the Holy Ghost*; &c. Coll. 1.

44.

Almighty and Immortal GOD; — Receive this Coll. 2d.
Child, as thou hast promised by *thy well-beloved*
Son; — that he may come to the eternal King-
dom, which *Thou* hast promised by *Christ our Lord*.

45.

Almighty and everlasting GOD, heavenly Father; Coll. after
— Give *thy Holy Spirit* to this Infant, &c. the Gos-
pel.

46.

Almighty and everlasting GOD, whose most dearly Coll. after
beloved Son *Jesus Christ*, &c. the Exhor-
tation to
the God-
fathers.

47.

Seeing — this Child is — grafted into the After the
Body of *Christ's Church*, let us give thanks unto Baptism.
Almighty God, &c. — Our *Father*, &c. —
We yield thee hearty thanks, most merciful *Fa-*
ther, &c.

48.

— being made the Children of *GOD* Exhortat.
and of the Light, by Faith in *Jesus Christ*. to the new
baptized
Persons of
riper years.

49.

A Member of *Christ*, the Child of *GOD*, &c. Catechism.

F f

50. Thirdly,

50.

Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect People of GOD.

51.

What desirest thou of GOD in this Prayer, [viz. Our FATHER, &c.]?

Ans^r. I desire my Lord GOD our heavenly Father, — through our Lord Jesus Christ, &c.

52.

— have a lively Faith in GOD's mercy through Christ.

53.

Confir-
mation.

Almighty and everliving GOD, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost, — strengthen them — with the Holy Ghost the Comforter, &c.

54.

Almighty and everlasting GOD, — let thy Fatherly hand ever be over them; — let thy Holy Spirit ever be with them.

55.

Matrimo-
ny.

O GOD of Abraham, GOD of Isaac, GOD of Jacob, bless these thy Servants, — through Jesus Christ our Lord.

56.

In the Vi-
sitation of
the Sick,
the Col-
lect.

Almighty and most merciful GOD and † Saviour; — sanctify — this thy Fatherly correction — through Jesus Christ our Lord.

† See above, Part I, No 244 & 255.

57. — trust:

57.

_____ trusting in *GOD's* mercy, for *his dear* The Ex-
Sen Jesus Christ's sake. hortation.

58.

O most merciful *GOD*, _____ strengthen him Coll. after
 with *thy blessed Spirit*. the Abso-
 lution.

59.

Forasmuch as it hath pleased *Almighty GOD* Burial Of-
 _____ through *our Lord Jesus Christ*. fice.

60.

Almighty GOD, with whom do live the Spirits
 of them that depart hence *in the Lord*. _____
 O merciful *GOD*, the *Father of our Lord Jesus*
Christ, &c.

61.

_____ the Great *GOD*, to be feared above At Sea.
 all. _____ Help, Lord, and save us for thy
 Mercies sake, *in Jesus Christ thy Son our Lord*.

62.

O most powerful and glorious *Lord GOD*, the
Lord of Hosts, that rulest and commandest all
 things; _____ through *Jesus Christ our Lord*.

63.

Almighty GOD _____ who by *thy Holy Spirit* In the Of-
 hast appointed divers Orders of Ministers, &c. fice for
 Ordaining
 of Priests,
 the Coll.

64.

_____ the Children of *GOD*, _____ the Exhort. to
 Spouse and Body of *Christ*. the Per-
 sons to be
 ordained
 65. Priests.

65.

—— Knowledge of *GOD*, —— and
 Perfectness of Age in *Christ*.

66.

That Will and Ability is given of *GOD* alone:
 Therefore ye ought and have need to pray earnestly
 for *his Holy Spirit*.

67.

The Hymn Thou [*Holy Ghost*] art the very Comforter,
 in grief and all distress:
 The Heavenly Gift of *GOD* most High,
 No Tongue can it express.

68.

That through *Thy* Help, *GOD*'s praises may
 Resound in every Place.

69.

Kindle our Hearts with fervent Zeal,
 To serve *GOD* day and night.

70.

The Words Receive the *Holy Ghost* for the Office and Work
 of Ordina- of a Priest in the Church of *GOD*.
 tion.

71.

Consecr. *Almighty GOD*, who by *thy Son Jesus Christ*
 of a Bi. didst give &c.
 shop.

72.

Almighty GOD, giver of all good things ; who,
 by *thy Holy Spirit*, hast appointed &c.

S E C T.

S E C T. III.

The principal Passages, wherein is expressed the Opinion of the Church, that Prayers and Praises should generally be directed to the Person of the Father, in the Name and through the Mediation of the Son.

1.
A Almighty and most merciful Father, &c.

General
Confession

2.
Our Father, &c.

Lord's
Prayer.

3.
O Lord, our heavenly Father, Almighty and everlasting God, ——— through Jesus Christ our Lord, Amen.

3d Coll.

And in the same, or in the like form, in most of the Collects through the whole Liturgy. See above, Sect. 2. N^o 13, &c.

4.
O God, merciful Father, ——— that we ——— may evermore give thanks unto Thee in thy Holy Church, through Jesus Christ our Lord.

The Coll.
in the Li-
tany.

5.
O Almighty God, ——— that we ——— may be preserved ——— to glorify Thee, ——— through the Merits of thy Son Jesus Christ our Lord.

Coll. in
time of
War.

6.

Coll. in
Ember-
Week.

Almighty God our heavenly Father ; ———
may set forth Thy Glory ——— through Jesus Christ
our Lord.

7.

General
Thank-
giving.

Almighty God, Father of all mercies, ———
we bless Thee ——— for thine inestimable love in
the Redemption of the World by our Lord Jesus
Christ.

8.

Thank-
giving for
Peace.

O eternal God our heavenly Father ; ———
that we ——— may continually offer unto Thee
our Sacrifice of Praise and Thanksgiving, ———
through Jesus Christ our Lord.

9.

Thank-
giving for
Delive-
rance from
Plague.

O Lord God, ——— always praising and mag-
nifying Thy Mercies in the midst of thy Church,
through Jesus Christ our Lord.

10.

Again.

O most merciful Father, ——— we offer unto
thy Divine Majesty the Sacrifice of Praise and
Thanksgiving ——— through Jesus Christ our
Lord.

11.

Coll. on
Innocents
Day.

O Almighty God, ——— that ——— we may
glorify thy holy Name, through Jesus Christ our Lord.

12.

Coll. on
Septuage-
sima.

——— for the Glory of Thy Name, through Je-
sus Christ our Saviour.

13.

Coll. on
Trin. Sund.

——— And to worship the Unity.

14.

Almighty God, ——— cleanse the Thoughts of First Coll-
our Hearts by the Inspiration of *thy holy Spirit*, at Com-
that we may ——— worthily magnify *thy holy* Commu-
Name, through *Christ our Lord*.

15.

It is our Duty to render most humble and Warning
heartly Thanks to *Almighty God our heavenly Father*, for the
for that he hath given *his Son our Saviour Jesus* Commu-
Christ, &c. nion.

16.

For the obtaining whereof, we shall not cease to ad Warn-
make our humble Petitions unto *Almighty God our hea- ing.*
venly Father.

17.

——— make your humble Confession to *Al-* Confession
mighty God. ——— *Almighty God, Father of our* at the
Lord Jesus Christ; ——— Have Mercy upon us; Commu-
most merciful Father; For thy Son our Lord *Jesus* nion.
Christ's sake, forgive us all that is past, ——— to
the honour and glory of *thy Name*, through *Jesus*
Christ our Lord.

18.

It is very meet, right, and our bounden Duty; After the
that we should at all times and in all places give Absolution
Thanks unto Thee, O Lord, Holy Father, Almighty,
everlasting God. ——— ever praising Thee and saying,
Holy, Holy, Holy, Lord God of Hosts, Heaven
and Earth are full of Thy glory.

19.

But chiefly are we bound to praise Thee for the Proper
glorious Resurrection of *thy Son Jesus Christ our* Pref. for
Lord. Easter,

20.

The Prayer before Consecration. *Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that &c.*

21.

Prayer of Consecration. *Almighty God our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ ———; Hear us, O merciful Father, ——— and grant that we receiving ——— according to thy Son our Saviour Jesus Christ's holy Institution &c.*

22.

Prayer after Consecration. *O Lord and heavenly Father, we ——— desire thy Fatherly goodness, ——— to grant, that by the merits and death of thy Son Jesus Christ, ——— we and all thy whole Church may obtain remission of our Sins, ——— through Jesus Christ our Lord, by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto Thee, O Father Almighty, world without end.*

23.

The 2d Prayer. *Almighty and everliving God, we most heartily thank thee, for that Thou dost vouchsafe to feed us ——— with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ.*

24.

Hymn. *Glory be to God on high, and in earth peace, good Will towards Men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give Thanks to Thee, for thy great Glory. O Lord God, heavenly King, God the Father Almighty.*

25. *Almighty*

25.

Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; — the Offering of them that set forth of Thy Glory, thro' Jesus Christ thy our Lord.

26.

I beseech you to call upon God the Father, through our Lord Jesus Christ; that, of his bounteous mercy, he will grant to this Child, — that he may be baptized with Water and the Holy Ghost.

In the Office of Baptism, The Exhortation.

27.

Almighty and everlasting God, who — by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of Sin; — Wash this Child, and sanctify him with the Holy Ghost.

The 1st Collect.

28.

Almighty and Immortal God; — Receive this Child, as Thou hast promised by thy well-beloved Son; — that he may come to the eternal Kingdom, which Thou hast promised by Christ our Lord.

The 2d Collect.

29.

Almighty and everlasting God, heavenly Father; — Give thy Holy Spirit to this Infant, — through our Lord Jesus Christ.

Coll. after the Gospel.

30.

Seeing — this Child is — grafted into the Body of Christ's Church, let us give thanks unto Almighty God &c. Our Father &c. We yield Thee hearty Thanks, most merciful Father, that it hath pleased Thee to regenerate This Infant with thy Holy Spirit.

After the Baptism.

31. I

31.

In the Catechism. I heartily thank our heavenly Father, that he hath called me to this state of Salvation through Jesus Christ our Saviour.

32.

What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, — through our Lord Jesus Christ.

33.

Confirmation. Almighty and everliving God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost; — strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter.

34.

Almighty and everlasting God; — let thy Fatherly hand — ever be over them; let thy Holy Spirit ever be with them — through our Lord Jesus Christ.

35.

Matrimony. O God of Abraham, God of Isaac, God of Jacob, bleis these thy Servants, — through Jesus Christ our Lord.

36.

In Visitation of Sick. O Father of Mercies, and God of all Comfort; — strengthen him — with thy Grace and Holy Spirit. — Give him — stedfast Faith in thy Son Jesus &c.

37.

The Commendatory Prayer. O Almighty God, — faithful Creator and most merciful + Saviour. — Wash it — in the Blood of that Immaculate Lamb.

+ See Part. I. N^o 244 & 255.

38. 0

38.

O merciful God, the Father of our Lord Jesus Christ; — that — we may — receive that Blessing, which thy well-beloved Son shall then pronounce, &c.

39.

That Will and Ability is given of God alone: Therefore ye ought and have need to pray earnestly for His Holy Spirit.

In the Office for Ordaining of Priests, The Exhortation.

40.

And that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.

41.

That through thy [the Holy Ghost's] help, God's praises may Resound in every place.

The Hymn

42.

Kindle our Hearts with fervent zeal
To serve God day and night.

43.

Almighty God and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer; — We render unto Thee most hearty Thanks, we praise and worship Thee; and we humbly beseech Thee by the

Prayer Hymn.

the same *thy blessed Son*, ——— that we may daily increase and go forwards in the Knowledge and Faith of Thee and thy Son, by the Holy Spirit.

44.

——— *Thy only and most dearly beloved Son Jesus Christ*. ——— who ——— sent abroad into the World his Apostles, ——— to set forth the eternal Praise of thy holy Name.

S E C T. IV.

The principal Passages, wherein is expressed the Subordination of the Son to the Father; his deriving his Being, Glory and Powers, from Him; being sent by Him, and acting in all things according to His Will.

I.

Te Deum. **T**HOU sittest at the right hand of God, in the Glory of the Father.

2.

Apostles Creed. And sitteth on the right hand of God, the Father Almighty.

3.

Athanas. Creed. The Son is of the Father alone, ——— begotten.

4. He

Sect. 4. Subordinate to the Father. 495

4.

He sitteth on the right hand of the Father, God Almighty; [*ναρξ; θεῶν παντοκράτωρ*], of the Father who is God Supreme over All.]

5.

Almighty God, Father of all mercies, — we General
bless thee — for Thine inestimable Love in the Thank-
Redemption of the World by our Lord Jesus Christ. giving.

6.

— The blessed Hope, — which Thou Coll. for
hast given us in our Saviour Jesus Christ. 2d Sund.
in Advent.

7.

Almighty God, who hast given us thy only-begot- Coll. on
ten Son to take our nature upon him. Christ-
mas-Day.

8.

Almighty God, who madest thy blessed Son to be Coll. on
circumcised &c. the Cir-
cumcision.

9.

Almighty and everlasting God, who of thy tender Coll. for
Love towards Mankind, hast sent thy Son our Sa- 6th Sund.
viour Jesus Christ, to take upon him our Flesh. in Lent.
See above N^o 7.

10.

Almighty Father, who hast given thine only Son to Coll. for
die for our Sins. 1st Sund.
after Easter.

11. AL

466 *The Son is, and acts in all things, Chap. I.*

11.

Coll. for ad Sund. after Easter. *Almighty God, who hast given thine only Son, to be unto us both a Sacrifice for Sin, &c.*

12.

Coll. for Sunday after Ascension. *O God the King of Glory, who hast exalted thine only Son Jesus Christ with great Triumph unto Thy Kingdom in Heaven.*

13.

Coll. on St Peter's Day. *O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle &c.*

14.

Coll. on St. Matthew's Day. *O Almighty God, who by thy blessed Son didst call Matthew —; Grant us — to follow the same thy Son Jesus Christ.*

15.

Coll. on St. Sim. and Jude's Day. *O Almighty God, who hast built thy Church up on the Foundation of the Apostles and Prophets, Jesus Christ himself being the Head-Corner-Stone.*

16.

Nicene Creed. *God, of God; Light, of Light; &c.*

17.

Warning to the Communion. *It is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given his Son our Saviour Jesus Christ, &c.*

18. Be.

18.

Because Thou didst give Jesus Christ thine only Son, to be born &c.

Proper
Pref. on
Christmase
Day.

19.

But chiefly are we bound to praise Thee for the glorious Resurrection of thy Son Jesus Christ our Lord.

Proper
Pref. on
Easter Day.

20.

Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ.

Prayer of
Consecra-
tion.

21.

Almighty and everliving God, we most heartily ad-
thank thee, for that Thou dost vouchsafe to feed after Con-
us — with the spiritual Food of the most pre-secration.
cious Body and Blood of thy Son our Saviour Jesus
Christ.

22.

Thou that sittest at the right hand of God the Fa-
ther, have mercy upon us.

For thou only art Holy, Thou only art the
Lord; Thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father.

23.

Almighty and immortal God; — as Thou hast In the Of-
promised by thy well-beloved Son; — to the e- fice of
ternal Kingdom which Thou hast promised by Baptism.
Christ our Lord. Coll. 2.

24. — of

408 *The Son is, and acts in all things, Chap. I.*

24.

The Exhortation — of the good Will of our *heavenly Father*,—
declared by his Son *Jesus Christ*.
after the Gospel.

25.

Catechism. I heartily thank our *heavenly Father*, that He
hath called me to this State of Salvation through
Jesus Christ our Saviour.

26.

— have a lively Faith in God's mercy
through *Christ*.

27.

Commination. He will set us on his right hand, and give us
the gracious Benediction of his *Father*.

28.

In the Office of Ordaining to us thy only and most dearly beloved Son *Jesus*
of Priests. *Christ*, to be our Redeemer.
Prayer after the Hymn.

29.

In the Office of Consecration. *Almighty God*, who by thy Son *Jesus Christ* didst
give &c.
of Bishops.

S E C T.

S E C T. V.

The principal Passages, wherein is expressed the Subordination of the Holy Spirit to the Father; his deriving his Being from Him, being sent by Him, and acting in all things according to His Will.

1. **L**ET us beseech Him, [viz. *Almighty God, the Father of our Lord Jesus Christ,*] to grant us *General Absolution.*
his Holy Spirit.

2. And take not *thy Holy Spirit* from us. *In the Responses.*

3. And so replenish him with the grace of *thy Holy Spirit.* *The Prayer for the King.*

4. Endue them with *thy Holy Spirit.* *Prayer for the Royal Family.*

5. Send down — the healthful *Spirit* of thy *grace.* *Prayer for the Clergy.*

410 *The H. Spirit is, and acts in all things, Chap. I.*

6.

Athanas. Creed. The *Holy Ghost* is of *the Father* and of *the Son* ——— proceeding.

7.

Litany, the 3d Petition ——— *the Holy Ghost, proceeding from the Father and the Son.*

8.

The last Petition. That it may please *Thee* ——— to endue us with the *grace of thy Holy Spirit.*

9.

Prayer for all Condit. of Men. We pray ——— that it may be so guided ——— by *thy good Spirit &c.*

10.

Coll. on Christmas Day. *Almighty God*; ——— grant that we ——— may daily be renewed by *thy Holy Spirit.*

11.

Coll. on St Stephen's Day. Grant, O Lord, that ——— we ——— being filled with *the Holy Ghost, &c.*

12.

Coll. on Quinquagesima. Send thy *Holy Ghost, &c.*

13.

Coll. on Sund. after Ascension. ——— but send to us *thine Holy Ghost* to comfort us.

14. God

14.

God, who as at this time didst teach the Hearts of thy faithful People, by the *sending* to them the Light of *thy Holy Spirit*; Grant to us by the *same Spirit*, &c.

Coll. on Whitfund.

15.

Mercifully *grant*, that *thy Holy Spirit* may in all things direct and rule our Hearts.

Coll. on 19th Sund. after Trin.

16.

O Lord God Almighty, who didst endue ——— with singular gifts of *the Holy Ghost*.

Coll. on St Barnabas's Day.

17.

Almighty God, ——— Cleanse the Thoughts of our Hearts by the Inspiration of *thy holy Spirit*.

In the Communion Service, Coll. 1.

18.

According to whose most true Promise, the *Holy Ghost* came down &c.

Proper Pref. for Whitfund.

19.

Thou only, O Christ, with the *Holy Ghost*, art most high in the Glory of God the Father.

Hymn after Consecration.

20.

I beseech you to call upon God the Father, thro' our Lord Jesus Christ; that of his bounteous mercy He will grant to this Child, — that he may be baptized with Water and the *Holy Ghost*.

In the Office of Baptism. The Exhortation.

G g 2

21. Al-

412 *The H. Spirit is, and acts in all things*, Chap. I.

21.

The 1st Collect. *Almighty and everlasting God ———; wash this Child, and sanctify him with the Holy Ghost.*

22.

Coll. after the Gos- pel. *Almighty and everlasting God, heavenly Father; — Give thy Holy Spirit to this Infant, &c,*

23.

Prayer after the Exhortat. *O merciful God, — grant — that all things belonging to the Spirit, may live and grow in him.*

24.

After the Baptism. *We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this Infant with thy Holy Spirit.*

25.

Baptism of riperyears. The Exhortation after the Gospel. *Doubt ye not therefore, but earnestly believe, that he will — bestow upon them the Holy Ghost.*

26.

Confirmation. *Almighty and everliving God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost: — strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter.*

27.

—— that he may —— daily increase in thy Holy Spirit.

28. Al-

28.

Almighty and everlasting God; ——— let thy Holy Spirit ever be with them.

29.

O most merciful God, ——— strengthen him with thy blessed Spirit.

In the Visitation of the Sick. Coll. after the Absolution.

30.

O Father of mercies, and God of all Comfort, ——— strengthen him ——— with thy grace and Holy Spirit.

The Prayer when there is small hope.

31.

——— be ordered by the governance of his Holy Spirit.

Communion.

32.

Almighty God, ——— who by thy Holy Spirit hast appointed divers Orders of Ministers, &c.

In the Office for Ordaining of Priests, the Collect.

33.

That Will and Ability is given of God alone: Therefore ye ought and have need to pray earnestly for his Holy Spirit.

The Exhortation.

34.

And that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.

412 *The H. Spirit is, and acts in all things*, Chap. I.

21.

The 1st Collect. *Almighty and everlasting God —; wash this Child, and sanctify him with the Holy Ghost.*

22.

Coll. after the Gos. pel. *Almighty and everlasting God, heavenly Father; — Give thy Holy Spirit to this Infant, &c.*

23.

Prayer after the Exhortat. *O merciful God, — grant — that all things belonging to the Spirit, may live and grow in him.*

24.

After the Baptism. *We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this Infant with thy Holy Spirit.*

25.

Baptism of riperyears. The Exhortation after the Gospel. *Doubt ye not therefore, but earnestly believe, that he will — bestow upon them the Holy Ghost.*

26.

Confirmation. *Almighty and everliving God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost: — strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter.*

27.

— that he may — daily increase in thy Holy Spirit.

28. *Al-*

28.

Almighty and everlasting God; ——— let thy Holy Spirit ever be with them.

29.

O most merciful God, ——— strengthen him with thy blessed Spirit. In the Visitation of the Sick. Coll. after the Absolution.

30.

O Father of mercies, and God of all Comfort, The Prayer ——— strengthen him ——— with thy grace and Holy Spirit. er when there is small hope.

31.

——— be ordered by the governance of his Holy Spirit. Communion.

32.

Almighty God, ——— who by thy Holy Spirit In the Office for Ordaining of Priests, the Collect. hast appointed divers Orders of Ministers, &c.

33.

That Will and Ability is given of God alone: The Exhortation. Therefore ye ought and have need to pray earnestly for his Holy Spirit.

34.

And that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.

414 *The H. Spirit Subordinate to the Father. Ch. I.*

35.

Hymn.

Thou art the very Comforter,
In Grief and all Distress;
The heavenly Gift of God most high,
No Tongue can it express.

36.

And pray we that our Only Lord
Would please *his Spirit* to send.

37.

Prayer
after the
Hymn.

Almighty God and heavenly Father, — we
humbly beseech Thee, — that we may daily
increase — *by the Holy Spirit.*

38.

Consecra-
tion of
Bishops.

*Almighty God, giver of all good things; who,
by thy Holy Spirit, hast appointed &c.*

39.

Most merciful Father, we beseech thee to send
down upon this thy Servant thy heavenly Blessing,
and so endue him with thy Holy Spirit, &c.

C H A P.



C H A P. II.

The principal Passages which may seem in some respect to differ from the foregoing Doctrine.

1.
Glory be to the Father, and to the Son, and to the Holy Ghost. *The Doxology.*

2.
 The † Creed, commonly called, the Creed of St. Athanasius.

† The *Difficulties* in this Creed, (which, as the Learned Dr *Cave* informs us in his *Historia Literaria*, pag. 146, was never cited till about the Year 800, above 400 Years after the Death of *Athanasius*; nor was received in the Church, till so very late as about the Year 1000. Dr *Waterland*, though * we cannot, he says, with any Colour of Reason ascribe it to *Athanasius* himself; yet he is desirous to Suppose it might be writ by Somebody † about 60 Years after *Athanasius*'s death, notwithstanding even in His Opinion it appeared not in the Churches till a Century or two after.) The

* History of the Creed, ch. 2. § 2.

† Ch. 7. near the end.

Difficulties, I say, in this Creed ; have, to many Learned and Considerate Men, seemed very great.

It appears to have been One of the principal Reasons of That Great Man Mr. Chillingworth's long persisting in his Refusal to subscribe the 39 Articles ; who was one of the brightest Ornaments and Ablest Defenders the Protestant Cause ever had.

The Account given of Athanasius's Creed, (saith the excellent Archbishop Tillotson, in a Letter written from Lambeth, Oct. 23, 1694, to a Right Reverend Prelate,) seems to Me no wise satisfactory ; I wish we were well rid of it.

And the Learned Bp Taylor : If it were considered (saith he) concerning Athanasius's Creed, how many People understand it not, how contrary to natural reason it seems, how little the Scripture says of those Curiosities of Explication, and how Tradition was not clear on his side for the Article it self, much less for those Forms and Minutes : — it had not been amiss if the final Judgment had been left to Jesus Christ : — And indeed to me it seems very hard, to put Uncharitableness into the Creed, and so to make it become as an Article of Faith. Libert. of Prophef. Sect. II, § 36.

And the judicious Dr Hammond : As for the Censures, (saith he) annexed to the Athanasian Creed, — I suppose they must be interpreted by their opposition to those Heresies — which were acts of Carnality in them that broached and maintained them against the Apostolick doctrine, — and were therefore to be anathematized — Not that it was hereby defined to be a damnable Sin, to sail in the understanding

derstanding or believing the full matter of any of those explications, — when it might more reasonably be deemed not to be any Fault of the Will. Tract. of Fundamentals, Ch. 10, Sect. 3.

And the ingenious Dr Bennet : But it may be objected (says he) that the Conclusion of the Athanasian Creed runs thus : This is the Catholick Faith, which except a Man believe faithfully, he cannot be saved. Which words seem to imply thus much, viz. that this Form of words, and consequently every Proposition thereof, is the Catholick Faith, which except a Man believe faithfully, he cannot be saved. But I answer, that these words are not to be extended to every Proposition contained in the Creed : For then the Author must contradict himself : For I have shown, that there is one Proposition at least, which he did not think necessary : Whereas if his Conclusion be so understood, every Proposition would have been thought necessary by him. — The word, This, therefore relates to the necessary Articles, and not to the Proofs or Illustrations of them. Paraphrase on the Book of Common-Prayer, pag. 280.

Again : I shall show, saith he, that in the Use of the Athanasian Creed, we do not declare that the Belief of every Proposition thereof is necessary to Salvation. And this is very plain, if it be considered that no Man's words ought to be strained to an ill Sense, when they are capable of a good one. — Now I appeal to our Adversaries, whether the Creed be not fairly capable of being so understood, as that the Belief of some Propositions thereof need not be thought necessary to Salvation. They have heard of the
Distinction

Distinction of the Matter of this Creed, into the necessary Doctrines, and the Explications of those Doctrines: &c. pag. 272.

Again: But farther; What is more reasonable, than to admit such candid Interpretations of any publick imposed Form of words, as have been delivered for true and genuine by the most approved Authors of That Body which uses the Form? especially when those Interpretations are so far from being publickly contradicted and disallowed by our Governours, that the Authors have been held in great Esteem, and encouraged for those very Books, which contain and insist upon them. Now This is our present Case. To name no more; what greater Authors has the established Church ever had, than Archbishop Laud, Dr. Hammond, Bishop Pearson, and Bishop Stillingfleet? Now All these, (the First, in his Conference with Fisher; the second, in his Discourse of Fundamentals; the third, in his Book on the Creed; and the fourth, in his Rational Account;) have written their Minds fully and clearly as to this Matter. For, with respect to the Procession of the Holy Ghost in particular, they have express'd themselves in a most satisfactory manner in defense of the Greek Church; and abundantly declared, that the Belief of the Procession from the Father and the Son, which is asserted in the Athanasian Creed, is not necessary to Salvation. Now this demonstrates, that the Belief of every Proposition in the Athanasian Creed, is not thought by our Church to be necessary to Salvation. pag. 273.

And again: Nothing is more evident, than that those who added the Descent into Hell to those Creeds which have Christ's Burial in them, meant

meant such a Descent as is with the justest reason now exploded. And yet both Churchmen and Dissenters do receive and subscribe this [the Apostles] Creed. But in what Sense? Not as 'twas intended certainly; but in a Sense that the words will bear notwithstanding. If they can vindicate this Practice with respect to the Apostles Creed, they may much more easily do the same with respect to — that Creed which is attributed to St. Athanasius. pag. 292.

And the Learned Dr Cudworth: As for That Creed (saith he) commonly called Athanasian, which was written a long time after by some other hand: Since at first it derived all its Authority, either from the Name of Athanasius to which it was entitled, or else because it was supposed to be an Epitome and Abridgment of his Doctrine; This (as we conceive) is therefore to be interpreted according to the Tenour of That doctrine, contained in the genuine Writings of Athanasius: [It should rather have been said, according to the Tenour of Scripture.] Cudworth's System, pag. 620.

And an anonymous judicious * Author:

That our Church, saith he, doth not require an explicit Faith of all the Articles of Athanasius's Creed, as absolutely necessary to Salvation; is evident from her Forms of baptizing both infants

and adult persons. For she there admits Both sorts to baptism (and consequently to the Hopes of Salvation) upon the profession of the Apostles Creed,

* A brief Account of some expressions in St Athanasius's Creed. Oxford, printed by Henry Hall, Printer to the University, 1663. And believed at that time, so have been written by one of the most eminent men in the Church.

Creed, which is not so explicit as that of Athanasius. And — as it is certain, that the Apostles Creed is not so explicit as that of Athanasius; so is it no less, that no adult person can be a Child of God and an Heir of Heaven, without believing all those things that are absolutely necessary to Salvation. pag. 2, 3.

Again: She allows (saith he) of Several Interpretations of some Articles, and those too quite different from one another; and cannot therefore be supposed to propose all the Articles as absolutely necessary to be believed. For that which is such, must bear the same Sense to all persons; because all men have the same concerns in what is absolutely necessary to be believed. But those Articles which may be received with different Interpretations, cannot bear the same sense to all persons, and cannot therefore be thought to be proposed as absolutely necessary to be believed. I instance in the Article of Christ's Descent into Hell; which it is notorious the Church of England allows men to receive in several Senses; the most considerable Members thereof, having delivered different Interpretations; and that too, without any Censures from the Church for so doing. pag. 4.

And again: This I say, that there are some things in the Creeds, which are not absolutely necessary to Salvation; and that our Church—recommends the Creeds in gross, — without acknowledging any other necessity of the Belief of the whole, than what ariseth from the certain warrant they have in the Word of God, and a due Proposal of them to the Understanding. pag. 8.

Moved

Moved by Difficulties of the like kind occurring in *Their Days*, the general Council of *Ephesus* decreed, with regard to the enlarging of Creeds in general, that an *Anathema* should be denounced against Any person, that should presume to propose or receive any *other* Creed, after That of *Nice*.

And, among *Modern Writers*, the Learned Bishop *Taylor*, speaking even of the *Nicene Creed* it self ; *Some wise Persons* (saith he) consider it in all circumstances, and think the Church had been more happy, if she had not been in some sense constrained to alter the simplicity of her Faith, and make it more curious and articulate, so much that he had need to be a subtle man to understand the very Words of the *New Determinations*. — It is another consideration, whether or no it might not have been better determined, if with more Simplicity ; and another yet, whether or no, since many of the Bishops who did believe this thing, yet did not like the nicety and curiosity of expressing it, it had not been more agreeable to the Practice of the Apostles to have made a determination of the Article by way of Exposition of the Apostles Creed, — and not to have enlarged the Creed with it. For since it was an Explication of an Article of the Creed of the Apostles, as Sermons are of places of Scripture ;

ΑΘΥΣ VI. Concilii. Ορθο-
δοξου περὶ τῆς πίστεως.

Τύττω τῶν ἀναγιγνωσκόντων, ἄριστοι ἡ ἀγία σύνοδος ἐτέραι πρὶν μὴδὲ ἐξῆς προσφέρειν, ἢ γὰρ συγγράφειν, ἢ συντιθέναι, παρὰ τὴν ὀριθίσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαίᾳ συνελθόντων. Τὸς δὲ τολμῶντας, — ἀναθεματίζω.

ture ; it was thought by some, that Scripture might with good profit and great Truth be expounded, and yet the Expositions not be put into the Canon or go for Scripture, but That left still in the naked original Simplicity. — If the Nicene Fathers had done so too, possibly the Church would never have repented it. Libert. of Prophef. Sect. II, § 25, 27.

Again : Let nothing (says he) be taught as simply necessary to be believed, but what is evidently and plainly set down in the Holy Scriptures : For he that calls a proposition necessary, which the Apostles did not declare to be so, or which they did not teach to all Christians learned and unlearned ; is gone beyond his proportions. For every thing is to be kept in that order, where God has placed it. There is a Classis of Necessary Articles, and That is the Apostles Creed, which Tertullian calls [regulam fidei] the Rule of Faith ; and according to this, we must teach Necessities. But what comes after This, is not so necessary ; and he that puts upon his own Doctrines a Weight equal to this of the Apostles declaration, either must have an Apostolical Authority, and an Apostolical Infallibility, or else he transgresses the proportion of Faith, and becomes a false Apostle. — The Catholick Church hath been too much, and too soon divided : — We are only fallen out about That, of which if we had been ignorant, we had not been much the worse ; But in things simply necessary, God hath preserved us still unbroken ; All Nations, and all Ages recite the [Apostles] Creed, and all pray the Lord's Prayer, and all pretend to walk by the Rule of the Commandments :

ments : Second Visitation-Sermon on Tit.
ii, 7.

Again : *Which* [viz. the Apostles] *Creed*, saith he, *unless it had contained all the entire object of Faith, and the Foundation of Religion ; it cannot be imagined to what purpose it should serve. And that it was so esteemed by the whole Church of God in all Ages, appears in This, that since Faith is a necessary prædisposition to Baptism in all persons capable of the use of reason, all Catechumens in the Latin Church coming to Baptism were interrogated concerning their Faith, and gave satisfaction in the recitation of this Creed : And in the East they professed exactly the same Faith. — This was that* [ὁρθὴ καὶ ἀμώμητος πίστις, ὑπερ ἀπόστολον ἢ αἰγίῳ ἔδει καθολικὴ καὶ ἀποστολικὴ ἐκκλησία, καὶ ἰδὼν τούτων κανονισμὸν δεξιμένη,] *right and unblameable Faith, which the Holy Catholick and Apostolick Church of God preaches, and which can in no wise receive any Innovation. — Now since the Apostles and Apostolical Men and Churches, in these their Symbols, did recite particular Articles to a considerable Number ; and were so minute in their recitation, as to descend to Circumstances ; it is more than probable, that they omitted Nothing of Necessity ; and that these Articles are not general Principles, in the bosom of which many more Articles equally necessary to be believed explicitly, and more particular, are infolded ; but that it is as minute an explication of those* [prima credibilia] *Fundamentals I before reckoned, as is necessary to Salvation. — But if This was sufficient to bring men to Heaven Then, why not Now ? If the Apostles admitted all to their Communion, that believed this*
Creed ;

Creed; why shall We exclude Any, that preserve the same entire? Why is not our Faith of these Articles of as much Efficacy for bringing us to Heaven, as it was in the Churches Apostolical, who had Guides more infallible, that might without Errour have taught them Superstructures enough, if they had been necessary? And so they did: But that they did not insert them into the Creed, when they might have done it with as much certainty as these [the rest of the] Articles; makes it clear to my understanding, that other things were not necessary, but these were; that whatever profit and advantages might come from other Articles, yet These were sufficient: and however certain persons might accidentally be obliged to believe much more, yet This was the one and only Foundation of Faith, upon which All persons were to build their Hopes of Heaven. — Neither are we obliged to make these Articles more particular and minute, than the [Apostles] Creed. — For although whatsoever is certainly deduced from any of these Articles made already so explicit, is as certainly true, and as much to be believed as the Article it self; because [ex veris possunt non nisi vera sequi] from Truth nothing but Truth can follow; yet, because it is not certain that our deductions from them are certain; and what One calls evident, is so obscure to Another, that he believes it false; it is the best and only safe course, to rest in that explication the Apostles have made. — For no Age can, by declaring any point, make That to be an Article of Faith, which was not so in all ages of Christianity before such declaration. Libert. of Proph. Sect. I, § 7, 10, 11, 12.

And

And the Reverend Dr. Bradford, (now Bp of Rochester :) *What*, says he, *should binder, amongst Protestants, but that the same Terms upon which a man becomes a Christian, the same upon which he is made a Member of Christ, a Child of God, and an Inheritour of the Kingdom of Heaven ; should at the same time qualify him for being admitted to the Communion of Any of these Churches ? Why should any truly Christian Church exclude from its Communion, any such persons as we have reason to believe our Lord will not exclude from his heavenly Kingdom, according to the Terms of the Gospel ?* Sermon before the King, Jan. 19, 1717.

And the most Reverend the Arch-Bishop of Tuam : *If the Judgment* (says he) *of ALL CHRISTIAN Churches, both Antient and Modern, will be of any Weight with us in this matter ; it may be worth while to consider, what are the Terms and Conditions, upon which alone, every Church both always did, and still does, admit each person to Baptism ; what are those Truths which, upon This occasion, both are and always have been every where required, either expressly to be embraced and professed by the Person to be Baptized ; or, in case he be an Infant, that some Promise be made, that he shall be brought up in the Profession of them. For since it ever has been the Universal Doctrine of All who have not rejected even Baptism itself, that he who is duly qualified for Baptism, and is thereby accordingly admitted into the Church of Christ, is most certainly in a State of Salvation, except by new Transgressions he again forfeits the Favour of God ; it must necessarily follow, that,*

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in

in the judgment of each respective Church, no other Truths, but These Alone which are to be owned or professed in Baptism, are to be lookt upon as of absolute Necessity to Salvation. And, if upon enquiry, it should further appear that the very same Truths, and none Others, for Substance, have in All Ages and Places been required to be embraced and professed as the Terms and Conditions of Baptism; it must likewise follow, that, in the judgment of the UNIVERSAL CHURCH of all Ages, the very same conclusion ought to be formed concerning the Terms and Conditions of Salvation also. Sermon to the Charity-Schools at Dublin, Feb. 8, 1718.

And the late eminent Dr. William Claget : It has (says he) in All Ages been esteemed sufficient to profess the [Apostles] Creed, in order to admission into the Church by Baptism. And again : That the Faith, the Profession whereof is sufficient for Baptism, is the Faith that unites the Church into One Body, cannot be denied ; unless there be One Faith to make a man a Christian, and another to make Many Christians a Church. Discourse of Church-Unity.

3.

The former Part of the Litany.

4.

The
general
Thanksgiving.

— Jesus Christ our Lord ; to whom with Thee and the Holy Ghost be all Honour and Glory ; world without end. [*And the same in other Places.*]

5.

Through

5.

—— Through him who liveth and reigneth with Thee and the Holy Ghost, now and ever. *Coll. on 1st Sund. in Advent.*
[And the same in other places.]

6.

—— who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Coll. on 3d Sund. in Advent.*
[And the like Expressions in other places.]

7.

—— Through the Merits of Christ Jesus our Saviour, who liveth and reigneth with Thee in the Unity of the same Spirit, One God, world without end. *Coll. on Whit-Sunday, and some others.*

8.

—— To acknowledge the glory of the eternal Trinity, and —— to worship the Unity, —— Trinity-who livest and reignest One God, world without end. *Coll. on Sunday.*

9.

Some Parts of the *Constantinopolitan* [commonly called the *Nicene*] Creed.

See above, N^o 2. of this Chapter.

10.

Ye must give most humble and hearty Thanks to The Ex- God the Father, the Son, and the Holy Ghost, for hortation the Redemption of the world. —— To Him there- at the fore, with the Father and the Holy Ghost, let us Commu- give —— continual Thanks. *nion.*

H h 2

11. Who

11.

Proper Who art, — Not One only Person, but three
 Preface persons in one Substance: For That which we be-
 on Trinity lieve of the Glory of the Father, the same we be-
 Sunday. lieve of the Son and of the Holy Ghost, without
 Any difference or inequality.

12.

The And the Blessing of God Almighty; the Father,
 Blessing. the Son, and the Holy Ghost, be amongst you, &c.

13.

The Cate- First, I learn to believe in *God the Father*, &c.
 chism. 2dly, in *God the Son*, &c. 3dly, in *God the Holy
 Ghost*, &c.

14.

The Bless- God the Father, God the Son, God the Holy
 ing in the Ghost, bless, preserve, and keep you.
 Office of
 Matrimo-
 ny.

15.

Ordinati- Teach us to know the Father, Son,
 on-Hymn. And Thee, of Both, to be but One.
 — One God, in Persons Three, —
 Coequal, Three in One.

16.

The First, Second, Fifth and Eighth *Articles*.

When-

Whensoever any person makes Use of any of the expressions here referred to, 'tis manifest he is obliged to understand them in such a Sense, as may be *consistent* with all the *Expressions* cited in the *First Chapter* of This *Third Part*, and with all the *Texts* of *Scripture* cited in *Part the First*. And if he judges the *Texts* cited in *Part the First*, to be there rightly interpreted, he cannot but (humbly and with all due submission) wish, that whensoever the Wisdom of Those who have Authority so to do, shall think it proper and seasonable, useful and expedient, to make a * *Review*, it may be considered whether the following *Observations* be not of some Moment.

I. ALL

* The Preface to the *Book of Common Prayer* declares, that the particular *Forms of Divine Worship*, and the *Rites and Ceremonies* appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions and alterations, such Changes should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations Her thereunto moving, hath yielded to make such Alterations in Some particulars, as in their respective time were thought convenient.

Accordingly; upon a Design which had been before concerted by the late most Reverend Archbishop Sancroft, of reviewing and correcting our Liturgy, a Commission was issued out under the Great Seal of England, in the Year 1689, (though therein nothing was finally effected,) to a large number of Bishops, and other eminent Divines, to meet together and to consider of these

I. ALL the Doxologies which are found in the *New Testament*, are directed to the Father, or to Christ, in the following manner.

Rom ix, 5. *Who is over All, God blessed for ever.*

Rom. xi, 36. *To whom be Glory for ever, Amen.*

Rom. xvi, 27. *To God only Wise, be glory through Jesus Christ, for ever. Amen.*

Gal. i, 5. *To whom be Glory for ever and ever. Amen.*

Ephes. iii, 21. *Unto him be glory in the Church by Christ Jesus, throughout all Ages, world without end. Amen.*

Phil. iv, 20. *Now unto God and our Father be glory, for ever and ever, Amen.*

1 Tim. i, 17. *Now unto the King Eternal, Immortal, Invisible, the Only Wise God, be Honour and Glory, for ever and ever. Amen.*

Matters : " *A Set of Men*, (says a most learned † Bishop of Lincoln's Speech in the House of Lords, March 17, 1709-10. " *than which This Church was never, at any one Time, blessed with either Wiser or Better, since it was a Church: And a Design, which (says he) I am persuaded would have been for the Interest and Peace of our Church and State, had it been accomplish'd.*

And the learned Dr Prideaux Dean of Norwich : *The Romanists, says he, do not believe that their Liturgy was brought them from Heaven, though they stick to it as if it were. And if That Stiffness of Humour, which is now among too many of Us, against altering any thing in our Liturgy, should continue, it must at last bring us to the same pass. For, all Languages being in Fluxu: — should our Liturgy be still continued without any change or alteration, it would then [at length] be as much in an unknown language, as now the Roman Service is to the Vulgar of That Communion.* Connect. Hist. of Old and N. Test. Part I, pag. 218, 8vo.

1 Tim,

1 Tim. vi, 16. *Whom no man hath seen or can see; to whom be Honour and Power everlasting, Amen.*

2 Tim. iv, 18. *To whom be Glory for ever and ever. Amen.*

Heb. xiii, 21. *To whom be Glory for ever and ever. Amen.*

1 Pet. iv, 11. *That God in all things may be glorified, through Jesus Christ. To whom be Praise and Dominion for ever and ever. Amen.*

1 Pet. v, 11. *To Him be Glory and Dominion for ever and ever. Amen.*

2 Pet. iii, 18. *Our Lord and Saviour Jesus Christ: To Him be Glory both now and for ever. Amen.*

Jude 25. *To the Only Wise God our † Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

† See. in Part I, N^o 144 & 255.

Rev. i, 5, 6. *Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father: To Him be Glory and Dominion for ever and ever Amen.*

Rev. iv; 10, 11. — *fall down before him that Sat on the Throne, — saying; Thou art worthy, O Lord, to receive glory and honour and Power; For Thou hast created all things, and for thy pleasure they Are, and were created.*

Rev. v; 8, 9, 10, 12, 13. — *fell down before the Lamb, — saying; Thou art worthy; — For thou wast slain, and hast redeemed us to God by thy blood; — and hast made us unto our God, Kings and Priests, — Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength,*

and Honour, and Glory, and Blessing. — Blessing and Honour and Glory and Power, be unto Him that sitteth upon the Throne, and unto the Lamb, for ever and ever.

Rev. vii, 10. Salvation to our God which sitteth upon the Throne, and unto the Lamb.

Rev. vii; 11, 12. — worshipped God, saying; Amen; Blessing and Glory and Wisdom and Thanksgiving and Honour and Power and Might, be unto our God, for ever and ever, Amen.

Rev. xix, 1. Salvation and Glory and Honour and Power, unto the Lord our God.

II. II. The most Authentick and Antient Accounts we have, of the manner of the Primitive Church directing their publick Prayers; are as follows.

Justin Martyr, describing the Practice of the Church in His Days, thus expresses himself: *The Priest* (says he) *sends up Praise and Glory to the Father of the Universe, through the Name of the Son and of the Holy Ghost.*

Αἶνον καὶ δόξαν τῷ πατρὶ
τῷ ὅλῳ, διὰ τοῦ ὀνόματος
τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ
αἰνίου, ἀναπέμπει. *Apol. 2.*

Again: And in all our Offerings, we bless the Maker of all things, through his Son Jesus Christ, and through his Holy Spirit.

Ἐπὶ πάνσι τι οἱ προσφε-
ρέμεθα, εὐλογῶμεν τὴν ποιητὴν
τῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ
Ἰησοῦ χριστοῦ, καὶ διὰ πνεύ-
ματος τοῦ αἰνίου. *Ibid.*

Again: Next after God, who is Before All, we yield Honour in the second place to

Μετὰ τὸν πρῶτον Θεόν, —
δοῦναι μὲν — χάραν τῇ
παρὰ Θεοῦ λόγῳ, τῇ δὲ τρί-
τῃ πνεύματι. *Ibid.*

the

the Word which came forth from God, and in the third place to the Spirit.

And again : *We worship and adore God himself, and his Son which came forth from him, and the Prophe-tick Spirit; honouring [each of Them] accord-ing to Reason and Truth; [That is, according to the A-nalogy of the fore-cited Passages.]*—

Worshipping the Ma-ker of the Universe, and

honouring his Son in the Second place, and the Spirit of Prophecy in the Third place, accord-ing to Reason.

And Irenæus : *The Church, says he, of-fers up her prayers to God Almighty, through Jesus Christ.*

And Origen : *We ought (says he) to begin our Prayers with giving Glory and Praise to God, through Christ, in the Holy Spirit.*—

And at the End, to conclude our Prayers with a Doxology to God, through Christ, in the Holy Spirit,

Ἐκείνῳ τε, καὶ τῷ πατρὶ αὐτοῦ υἱῷ, — πνεύματι τῷ προφητικῷ συμβόλῳ καὶ προσηγορίᾳ, λόγῳ καὶ ἀληθείᾳ τιμᾷ τε. — Τῷ δημιουργῶν τὰ ἐν τῷ κόσμῳ ἐκ βόου — τῷ δὲ υἱῷ αὐτοῦ — ἡ δι-τίμη χάρις ἔχοντες, πνεύματι τῷ προφητικῷ ἢ τρίτῳ τάξει — μετὰ λόγου τιμᾶμεν.
Ibid.

In Deo Omnipoten-te, per Jesum Chris-tum, offert ecclesia. Lib. 4, cap. 33. al. 17.

Δοξολογίας ἐν τῇ ἀρχῇ καὶ τῷ προσηγορίᾳ τῆς ἐκχλῆς λαοί-σι, τῷ Θεῷ διὰ Χριστοῦ συνεξ-ομολογούμεν, ἐν τῷ ἁγίῳ πνεύματι συμπαινούμεν [This the late Editor candidly ac-knowledges to be the true Reading, and not συμπαι-νούμεν.] — Καὶ ἐπὶ πάντι, τῷ ἑκχλῶν εἰς δοξολογίαν Θεῷ διὰ Χριστοῦ ἢ ἀγίῳ πνεύματι καταπαύοις. De Orat. sub finem.

And

And again : *We ought to send up all Supplication and Prayer and Intercession and Thanksgiving, to the Supreme God over All, through our High Priest who is above all Angels, even Him who is the Living Word and God.* [See some other Passages of Origen, cited above in Part II, § 44.]

And the learned Bp. Bull : *What need I add (saith he) that This Pre-eminence of the Father [viz. his being God self-existent, and the Original of all things,] is acknowledged in all the Liturgies of the Catholic Church even to this day ? For both in our Doxologies we glorify God the Father in the first place, as Justin speaks ; and almost All Prayers also are put up directly to him. Concerning which matter, remarkable are the words of Petavius, in answer to Crellius concerning the Holy Spirit : “ ’Tis in vain (says he) “ that Crel-*

Πᾶσι μὲν γὰρ δέον καὶ προσεύχῃ καὶ ἑναισθῇ καὶ αἰσχυρίσθῃ ἀναπαύσασθαι τῷ ἐπὶ πάντι θεῷ, διὰ τοῦ ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἱμνήσας λόγῳ καὶ θεῷ.
constr. Cels. lib. 5.

Quid, quòd hæc Patris ἔκχῃ in omnibus Catholicæ Ecclesiæ Liturgiis hodiè-que agnoscitur ? Nam & in δοξολογίαις Deum Patrem ἐν πρώτῃ πᾶσι (ut Justinus loquitur) glorificamus ; & preces plerasque ad ipsum dirigimus. Quà de re notatu sane digna sunt Petavii, Crellio de Spiritu Sancto respondentis, verba ; (de Trinit. lib. 3, cap. 7, § 15 ;) Nam, inquit, quòd ad Spiritum Sanctum preces in Ecclesia publicè ferè non diriguntur, frustra ex eo calumniam struit Crellius ; siquidem, veteri ex usu, pleræque ad Patrem
“ lius

" lius thinks to draw *referuntur. Atque ita*
 " any Argument from *decretum legimus in*
 " the Church's hard- *Carthaginensi tertiâ*
 " ly directing any of *Synodo, canone 23,*
 " her publick Pray- *ut cum ad altare as-*
 " ers to the Holy Spi- *sistitur, semper ad*
 " rit: For almost All *Patrem dirigatur o-*
 " Prayers are, by an- *ratio. Defens. Sect. 2,*
 " tient usage, directed *cap. 9, § 15.*
 " to the Father. And

" so we find it decreed in the Third Council of
 " Carthage, canon the 23d, that when the
 " Priest stands at the Altar, he should direct
 " his Prayer Always to the Father."

Again : It is to be observed, (saith the
 same Learned Bishop, in his Discourse con-
 cerning the Existence and Nature of An-
 gels,) that in the Clementine Liturgy, (so
 called,) which is by the Learned on all bands
 confessed to be very Antient, and to contain the
 Order of Worship observed in the Eastern
 Churches before the Times of Constantine ; —
 all the Prayers are directed to GOD, in the
 Name of HIS SON Jesus Christ ; as they
 are, God be praised, [this evidently shows
 how the Learned Bishop thought it desira-
 ble they should every where be,] in Our Li-
 turgy.

And again : — In the first and best Ages,
 (saith the same Learned Author,) the
 Churches of Christ directed all their Prayers,
 according to the Scripture, to God only, through
 the Alone Mediation of Jesus Christ. — Bull's
 Answer to a Query of the Bp of Meaux,
 pag. 295.

And the Learned Dr Wake, (now our
 worthy Metropolitan ;) The Lord's Prayer

er (*saith he*) teaches us, *that we should pray to God Only, and to Him as our Father, through Jesus Christ our Lord.* Comment, on Church Catech. pag. 130, 131.

And, most fully, *the Office it self for ordaining of Priests, in the Exhortation of Persons to be ordained, thus expresses the same Notion: — [That you will continually pray To God the Father, By the Mediation of our only Saviour Jesus Christ, for the heavenly Assistance of the Holy Ghost.]*

III. Many wise and considerate Persons among the *Moderns*, as well as the *Antients*, have judged, that the using as few as possible *unscriptural Expressions* in Matters of this nature, is in all respects most unexceptionable, and most satisfactory to well-dispos'd Minds.

The Use of unscriptural expressions (*saith the Learned Eusebius*) *has been the cause of almost all the Confusion and Distractions that have happened in the Churches.*

And Basil: *If all men, (saith he,) upon whom the Name of God and our Saviour Jesus Christ is called, could have been content with that Simplicity of Faith which was delivered down from the Apostles, and not have at-*

— Ἀγνάφους χρίστας
φανῶν, διὰ τοῦτο καὶ πᾶσα γί-
γνεται σύγχυσις καὶ ἀκατα-
στασία τῇ ἐκκλησίᾳ. Euseb.
epist. ad Casaream apud So-
crat. lib. 1.

Εἰ μὲν ἐβύλωντο πάντες, ἐφ'
ὧς τὸ ὄνομα τοῦ Θεοῦ καὶ σωτῆ-
ρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπι-
κέληται, μὴδὲν τῇ ἀληθείᾳ
τοῦ εὐαγγελίου παρεγγχεῖν·
τῇ δὲ παραδοθεί τῶν ἀποστόλων
καὶ τῇ ἀπλότητι καὶ πίστει
ἐκμαρτυροῦντες ὡς καὶ ἡμεῖς ἰδοὺ
λόγον ἐν τῇ παρόντι. Advers.
Eunom. lib. 1. in Initio.

tempted

tempted to make any additions to the Truth of the Gospel ; there would have been no need of my writing this Treatise.

Among Later Writers, Bishop Taylor, in his Discourse of the Real Presence : *Therefore (says he) we have found difficulty, and shall for ever ; till in This Article [of the Trinity] the Church returns to her Antient Simplicity of Expression.* Sect. 11. § 28.

And Mr. Hales, in his Excellent *Treat* concerning *Schism*, has shown ; *That*, were all publick Forms of Service so framed, as that they admitted of no particular private Opinions, but contained only such things in which all Christians do agree ; schisms upon matters of Opinion, would utterly vanish : *That*, if we considered of all the Liturgies that are or ever have been, and removed from them whatsoever is offensive to any ; the Event would be, that the publick Service and Honour of God would no ways suffer : *That*, to fill publick Forms with private Opinions upon which men differ, is the most effectual way to perpetuate Schisms unto the Worlds end : *That*, putting things unnecessary into the Service of the Church, was the first Beginning of all Superstition ; and when Scruples of Conscience began to be made or pretended, then Schisms began to break in : *Lastly*, *that* Prayer, Confession, Thanksgiving, Reading of Scriptures, Exposition of Scripture, and Administration of Sacraments in the plainest and simplest manner ; are matter sufficient to compose a publick Form of Service, though nothing of private opinion be interposed therein. *Pag.* 216, 217.

And

And the Learned *Stillingfleet*, (referring to this very passage of *Mr. Hales*;) I shall subjoyn, says he, the Judgment of as learned and judicious a Divine, as most our Nation has bred, in his excellent (tho' little) Tract concerning Schism: — “ Consider of all
 “ the Liturgies, that are and ever have
 “ been; and remove from them whatever
 “ is scandalous to Any party, and leave
 “ nothing but what All agree on; and
 “ the *EVENT* shall be, that the publick Service and Honour of God shall
 “ no ways suffer: Whereas &c.” Thus far That excellent Person, whose words I have taken the pains to transcribe, because of that great wisdom, judgment and moderation, contained in them; and the seasonableness of his Counsel and Advice, to the present posture of affairs amongst us. Were we so happy but to take off things granted unnecessary by All, and suspected by Many, and judged unlawful by Some; and to make nothing the Bonds of our Communion, but what Christ has done, viz. One Faith, One Baptism &c. allowing a Liberty for matters of indifferency; — we might indeed be restor'd to a true primitive Lustre far sooner than by furbishing up some antiquated Ceremonies, which can derive their Pedigree no higher than from some antient Custom or Tradition. God will one day convince men, that the Union of the Church lies more in the Unity of Faith and Affection, than in the Uniformity of doubtful Rites and Ceremonies. — And certainly the Primitive Church, that did not charge mens Faith with such a Load of Articles, as now in these latter Ages men are charged with, would much
 less

less burden men with imposing doubtful Practices upon them, as the Ground of Church Communion. And for Publick Forms of divine Service ; such, of all things, certainly should be so composed, as to be the least subject to Any Scruple from any persons whatsoever, being on purpose composed for the declaring mens Unity and Consent in their publick Worship. And those who are the most addicted to any One Form, can never plead it unlawful to amend it ; whereas Others may, that it is not lawful, or convenient at least, to use it without such Alterations. *Irenicum*, pag. 120, 121, 122.

And the Learned Dr. Wake, (now our excellent Metropolitan,) “ It has never (says he) “ gone well with the Church of “ Christ, since men have been so narrow-spirited, as to mix the Controversies of “ Faith with their Publick Forms of Worship, and have made their Liturgies, instead of being Offices of Devotion to God, “ become Tests and Censures of the Opinions of their Brethren. But yet, when all is “ done, the Truths of Christianity must not “ be sacrificed to the Peace of Christians ; “ nor the Honour of God be given up, to “ keep up an Unity and Communion with “ one another.” *Serm. on Rom. xv ; 5, 6, 7.*

And the judicious Dr. Bradford, now the worthy Bp. of Carlisle, (in one of his printed Letters) declares in the following Words ; *I always did, and always shall heartily wish, and, if it were in my Power, I should endeavour that all the Liturgies of the Church*

Church were reduced to as great a Simplicity and Plainness as might be.

And the late eminent Dr. William Clagget: *If in all established Churches (says he) the Forms of Divine Service were so framed, as in no wise to intrench upon Any divine Rule; all Christian people would, for the rest, leave Considerations of Prudence and Expedience to those in Authority, and comply with Publick Order.* Discourse of Church-Unity.

And Dr. Thomas Burnet: *In matters of moment, we ought not to build upon slight Conjectures: And particularly in point of Worship, we ought never to venture beyond our certain knowledge; least we fall either into Idolatry, or into some faulty Will-Worship.* Levibus conjecturis non innitendum est in rebus quibuscunque gravioribus; & in Sacris præcipue nihil temere tentandum, nè incidamus in Idololatriam, aut vitiosam *idolatriam*. De Fide & Officiis Christianorum. cap. 2.

See also the Passages cited above in the Introduction, from Mr. Chillingworth, &c. And a Book, entituled, *A Modest Plea for the Scripture-Notion of the Trinity*, pag. 177, 178, &c.



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